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THE

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ANALYTICAL REVIEW,

OR

~~XX 5-10~~

HISTORY OF LITERATURE,

DOMESTIC AND FOREIGN,

ON AN ENLARGED PLAN.

CONTAINING

SCIENTIFIC ABSTRACTS OF IMPORTANT AND INTERESTING WORKS,

PUBLISHED IN ENGLISH;

A GENERAL ACCOUNT OF SUCH AS ARE OF LESS CONSEQUENCE, WITH SHORT CHARACTERS;

NOTICES, OR REVIEWS OF VALUABLE FOREIGN BOOKS;

CRITICISMS ON NEW PIECES OF MUSIC AND WORKS OF ART;

AND THE

LITERARY INTELLIGENCE OF EUROPE, &c.

"At hæc omnia ita tractari præcipimus, ut non, Criticorum more, in laude et
"censura tempus teratur; sed plane *historice* RES IPSÆ narrentur, judicium
"parcius interponatur."

BACON *de historia literaria conscribenda.*

V O L. III.

FROM JANUARY, TO APRIL INCLUSIVE, 1789.

L O N D O N:

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M DCC LXXXIX.



Academiae Cantabrigiensis
Liber.

T H E
ANALYTICAL REVIEW,

For J A N U A R Y, 1789.

ART. I. *Udsigt over den gamle Manuscript Samling i det store kongelige Bibliothek, ved John Erichsen, Deputeret i Rentekammeret, Conferents Raad og Bibliothecarius ved det store Kongel. Bibliothek. Kiöbenhavn hos N. Möller Hofbogtrycker. 1786. 8vo.—A View of the ancient Collection of MSS in the King's Great Library; by John Erichsen, a Lord of the Exchequer, First Librarian to his Majesty. Copenhagen. 1786. Printed by Nicol. Moller, Printer to the King.*

THIS is a valuable work, which will be consulted as long as just taste, and a love of literature, shall continue to inspire the Scandinavian votaries of the Muses. The author, whose extensive knowledge, unremitting zeal in public business, and distinguished patriotism, displayed in all his actions, gives the following account of this last production of his literary retirement.

“A severe distemper, says he, urged me to seek repose from public business. This gave birth to the present undertaking, by which I relieved the listlessness of retirement. A servant of the state, continues he, who derives a suitable support from that state, is in conscience bound to lay before the public an account of every moment which otherwise he ought to have employed in the more active discharge of his duty.”

The vast collection of manuscripts in the king's great library *, of which we propose to give a short account, originated and

* The King of Denmark has two libraries. The one is called the great library, founded by Frederick III. the other, the king's manual, or private library, founded by Frederick V. The present royal family of Denmark have distinguished themselves in support of every branch of useful and ornamental literature. The King, in particular, has, by an express order, thrown open his great library for the use and inspection of every gentleman, who indulges a wish to be admitted: in consequence of which, apartments are fitted up in the most convenient taste for the use of readers. But the liberality of this prince has carried him still farther. Characters of note are permitted

and increased in the subsequent manner. When this library began in the reign of Frederick III, the greatest part of the mss consisted of chemistry and alchymy: for as Christian IV. and Frederick III. loved and patronised the arts and sciences in general, it is not to be wondered at that they paid a particular attention to the study of alchymy and chemistry, which almost wholly engrossed the taste and philosophical ardour of those times. The library was augmented by degrees, from the collections of Peter Scavenius, Lars Ulefeld, Joachim Gersdorf, and Just Hoegh, all noblemen, whose literary and political talents are justly celebrated. Scarcely any acquisition of consequence, however, was made, till, in the year 1721, it was enriched by the library of Christian Reitzer, the works of Otto Sperling, and an immense variety of state papers and public transactions. In the line of classics, or mss consisting of Greek and Latin philology, hardly any existed worth naming, previous to the reign of Christian VI, when the celebrated Johan Grammius, in pursuance of the orders of that monarch, purchased at the sale of the library belonging to count Dannefskiold Samsoe, the whole of that superb collection of invaluable mss, which Frederick Rostgaard had collected during his literary travels throughout England, France, Italy, Holland, and Germany. In the year 1734 an addition was also made of the mss which were found in the ducal library of Gottorp, which the Danes had taken possession of in the late war with Sweden.

This library (the great library) had few mss on the subject of domestic history, till the years 1751 and 1752, when a great number were purchased out of the library which had belonged to Johan Voss, or Foss.—Soon after, the heirs of Johan Grammius made a present of his valuable and well-chosen mss, to the amount of 299.—At this period, the successor to Grammius as librarian, wholly disregarding the duties of his office, neglected every opportunity which presented itself of purchasing mss for the use of the library, notwithstanding the order of his majesty for that purpose. Hence, in the course of twenty-six years, the library could boast of no one acquisition, except those oriental mss which were collected by a society of learned men, whom Frederick V. had sent to Arabia and Egypt. This addition however was made, it would seem, without the least hint, countenance, or assistance from the librarian.

to carry home with them such mss or printed books as they chuse; and, in order to render the whole as complete as possible, it is enacted, that a copy of every book printed throughout his dominions, from the earliest period of book-printing to the present time, shall be bought for the use of this learned repository.

Such

* Such was the inattention of that gentleman to the encrease of the charge that had been committed to him, that, notwithstanding the existence of an edict, which expressly commands that three copies of every book printed in Copenhagen, should be delivered by the printer, for the use of the royal library, it is well known that this act, through his indolence, not to use a harsher term, was seldom or ever carried into execution. At the same time, as if he wished to dry up every stream that flowed from this literary fount, he took the greatest care that neither printed works nor manuscripts should be taken out of it, or even perused by any person, without his orders. In consequence of this, many distinguished writers, who were desirous of perusing the library, were put to the disagreeable necessity of procuring an express order from his majesty for that purpose, directed to the librarian, who had the audacity to refuse the books which those gentlemen desired.

To this circumstance it is to be ascribed, that the editors of the Greek and Roman classics introduced into the Danish schools, by the royal committee of education in Denmark, were obliged to copy the editions which a Hackius, an Heyne, a Grævius and a Burman had previously given to the public, without having it in their power to collate those valuable mss, which are presented to our view from pag. 56 to 78, which include no less than eleven copies of different works of Cicero, five copies of Virgil, three ditto of Horace, six ditto of Lucan, two ditto of Persius, five ditto of Juvenal, two ditto of Solinus, four of Justin, four ditto of Sallust, &c. besides others of Seneca, Boetius, Livy and Tacitus, many of which are very ancient. The result of this behaviour was, that the high regard which the learned of Europe had heretofore paid to this library, during the time that Johan Grammius was librarian, and the high sense of its encreasing utility, began visibly to decline: so that had Mölman lived much longer, it is thought he would have survived this precious collection.

Toward the close of the year 1777, two libraries, of no small importance, were disposed of by public sale. The one belonged to Thorkel Klevenfeld, and the other to Jacob Langebeck, both rich in mss exceeding scarce and valuable. Many of them, being original records, contained the most important points relative to the affairs of Europe, during the last two centuries. Notwithstanding this, not a single paper was purchased for the use of the royal library.—As the sciences, however, had already felt the fostering influences of P. Frederic Suhm, one of the lords of his majesty's bed-chamber, on this occasion, they experienced a fresh instance of his affection. This truly great character purchased a great number of

* See *The Nya Opfostrings-tidningar*. Stockholm 1787.

those mss which, with the other valuable productions of his inestimable library, he has opened to the public, with a liberality, that seems peculiar to himself.—Among many other valuable collections in this library of which we are speaking, are to be found a collection of anecdotes relative to the history of Denmark, published by A. C. Sandwig.

The change of the librarian gave birth to an illustrious period in the annals of literature. But Johan Henry Schlegel, author of the History of Denmark, under the House of Oldenburgh, lived too short a time to accomplish his zealous wishes for the advancement of learning. His attention was particularly occupied in arranging the printed books, and detecting the faults which had crept in under his predecessor. Having paid the debt of nature in the year 1780, he was succeeded by our author, whose unwearied exertions have been equally successful in the acquisition of mss truly valuable, and in reducing the whole collection into an order, which renders it extremely useful, by a well digested catalogue. From this time, a great number as well as variety have been purchased at the sales of Sewel, Temler, Mølman, Volgvart, Harboe, Herfleb, and Augustin. This collection includes the mss already alluded to, which our author calls the *old one*, by way of distinction with respect to the *new* collection presented to the royal library by the late Count Tott, in consequence of which a separate catalogue is to be made, pursuant to the will of the illustrious donor. And for this reason, Mr. Erichsen has only pledged himself to present to the public a prospectus of the mss existing in the library anterior to the year 1784: and this prospectus he has undertaken with a two-fold intention, first, to render the perusal of those treasures more easy to the use of those who may wish to be admitted to the library; and secondly, to remove the well-founded complaint that the library, particularly the mss, bordered on the secrecy of an hidden treasure.

The order of the mss is consequently fixed by their contents, and not their size; that is to say, books treating on the same subject are ranked under the same class, whether in folio, quarto, octavo, &c.

The fourth page informs us, that the Arabic Cufic mss were described by the learned Professor Adeler, in the year 1780, as appears from the catalogue of those printed at Altona, in 4to. Some of the Hebrew mss have been used by Dr. Kennicot, and the most valuable among the Arabic are made known to the literary world, by Prof. Adeler, in Eichorn's Repertory of Bible and Oriental Literature, P. xv. N° VIII. p. 265.

This collection commences with,
1, *Divinity*, pag. 13, consisting of,

Bibles

Bibles, and biblical authors, in the Hebrew, Chaldaic, Greek, and Latin languages, which, in the hands of a Rossi, might throw a great light on the sacred literature, for though the Hebrew Bibles have been compared for the use of Dr. Kennicot, yet no MS here recited has been critically described, if we except a copy of the New Testament, of which Professor Hensler, of Kiel, has treated in an academical exercise, on his being admitted to the degree of M. A. in the year 1784.

The MSS of the Fathers, down to the xth century, are very large, and the copies of Origen, Cyprian, Lactantius, Basilus Cæsar, Prosper Aquitan, Basilus Magnus, Gregor. Nyssen, Alexius, Amphiloehus, Athanasius, Ambrosius, Prudentius, Synesius, Chrysostom, Jerome, Sidon. Apollinaris, Augustin, Cassiodorus, Victor, Cyrill. Alexandrin, Leo Magnus, Genadius, Pascasius Papa, Gregor. Magnus, Beda, and Alcuinus, are ancient and various. No less numerous are

The Authors of Ecclesiastical or Church History, during the course of the middle age.

Among the later Divines, or those who flourished at, and since the Reformation by Luther, Erasmus is confessedly a luminary, and of his Autographa two large volumes are mentioned.—An immense number of MSS on the subject of Polemic Divinity, viz. the *Interim*, &c. have here found a safe repose.

II. Under the 2d class of Biblical and Ecclesiastical History, there are several copies of Josephus's Works, two of which only have been used by Haverkamp, and compared by Mr. Von Haven, M. A. 1783—Abbo Floriacensis de passione S. Edmundi Regis cum antiphonis & Responsoris unknown to Surius—And Eadmeri Vita Sti. Anselmi Cantuar. are on parchment, and very ancient.—Among the missals, elegantly written and enriched with paintings of exquisite beauty, those are of decided superiority, which have belonged to the royal house of Denmark, the kings of France, and the house of Bourbon.—That which has been attributed through ages to the famous Archbishop and General Absalon, who, in the course of the xiith century, raised Denmark to her highest glory, is evidently of a much later date.—The author next recites a great number of MSS on parchment, of the Decretum, the Decretals, the Clementinae, and the Extravagantes, and very properly observes, that he is surprised to find, that those MSS. truly valuable, on account of their great antiquity, have never been resorted to by those who have published the Canonical law; and he wishes that some of the young lawyers may find an opportunity of obliging the public in this point.

III. Among the *Philosophical Books*, or *Logic, Metaphysics, Hist. Nat.* &c. there is a copy of Joh. Philoponi Alexandrini, Εξηγησις εις τοις πρωτοις των υστερων αναλυτικων, and Caii Plinii II Historiarum

riarum Mundi Libri xxxviii, a very valuable mss on parchment. Under the class of

Medicine, Surgery, Chemistry, Alchymy—are the works of Hippocrates, Galen, Musæus, Albacalinus, Johan Platearius, Arnold de Villa Nova; Bernhard Gordon; Philonius, &c.

In *Mathematics*, are the works of Tycho Brahe, in his own hand-writing.—In mentioning some Icelandic fragments, on parchment, the author regrets that they have not been made use of, when Monf. Suhm ordered *Rimbeigla*, or the System of Astronomy, as known to the ancient Icelanders, to be published at his own expence. Here is likewise a great variety of mss exceedingly scarce, on the science of war, among which is *Scientia & Practica de l'arme di Salvator Fabri*, in 3 vols. on parchment. The collection of drawings by Paulo Veronesi, Rubens, Abrah. Cuypers, and Albrecht Durer, to the number of 1040, is, perhaps, inferior to none in Europe.

(d) *Moral Philosophy and Politics*, contain, among many other, the works of Phalaris, Cicero, Seneca, Boetius, Jacob de Cessolis de officiis Nobilium super ludo Scaccorum.

iv. Among the *Civil Law Books*, is a great number of very old copies of Jus Civile Justinianum; particularly one written 1262, which has never been consulted; and Georg. Aug. Spangenberg, when he published the Justinian Codex, in 1776, did not get from hence the least account of those mss, although he acquainted the learned world with his intentions.—In addition to these, there is likewise a copy, on parchment, of the famous and exceedingly scarce *Fuero Juzgo*, or Forus Gothorum, in vi books; a very ancient copy of Lex Salica, and Lex Alemannorum—besides a very remarkable codex of Speculum Saxonicum, written 1259.

v. Among the *Philological books*, are the works of Apollonius Alexandrinus, Suidas, Cyrillus, Thomas Magister, Eustatius, Marianus Capella, Priscianus, Isidorus, Eberhard de Bethune, Johannes a Janica, Rhabanus Maurus, Notkerus, Tatianus. The collection of Fr. Rostgaard, in the Teutonic language, and Chr. Temler's Dictionarium Sclavicum, to the lovers of ancient philology, are equally curious and important.

vi. Under the class of *Geography, Foreign History, and Literature*, are Solinus, Valerius Maximus, Eutropius, Livii Decas iii, Sallust, Julius Caesar, Justinus, Boccacio, Arnoldus Lubicensis, and Adam of Bremen. To the History of England belong xiv large volumes, containing ministerial reports, in the course of the last century.

vii. The *History of Denmark* is rich in important articles, among which are Joh. Mejers Atlas, in x volumes, Jacob Langebek's collection of Danish monuments, drawn after the originals, on 900 sheets; and Gerhard Schønning's historical works, respecting Norway, consisting of xxvi volumes, illustrated

trated with a great number of drawings, highly finished, and a collection of maps, no less than 112.—Among the Icelandic books are some unique pieces, such as the Codex Flatejensis, Sæmund's and Snorro's Eddæ;—here are likewise the works of Torfæus.

The viiith class, containing *the Law Books of the Danish empire*, has several parchment codices very remarkable, especially those which were bought at the sale of Chr. Frid. Sewel, and are described in P. Kofod Ancher's History of the Law of Denmark. The History of the Law passed by Christian v. is the more valuable, that the archives belonging to the college of law were destroyed by fire.—Of Icelandic law are many pieces existing, highly interesting, particularly an ancient code of the Gragas, or the law passed by the Icelandic republic, which has never been published.

The ixth class contains MSS *relative to Sweden*.

Thus far our author had succeeded, under the auspices of Count Joachim Gotsche Moltke, and Count Cay Reventlou, two noblemen to whom the king had entrusted the supreme care of these literary treasures, on account of that love of arts and sciences which so eminently distinguishes them both, and the benevolence they shew towards the sons of the muses, when a short illness deprived the world of a life which had rendered him the delight and admiration of his friends, and the pride of the republic of letters.

He is succeeded in his office, as librarian to the king, by — Moldenhawer, D. D. professor in the university of Copenhagen, a gentleman whose literary travels through England, France, and Spain, at the king's expence, have gained him an eminent place in the annals of letters. I. I.

ART. II. *Letters Philosophical and Astronomical, in which the following Operations of Nature are treated of and explained, in the most simple and natural Manner, according to Sir Isaac Newton's opinions, viz. the Creation, the Deluge, Vegetation, the Make and Form of this terraqueous Globe;—its Motions explained and accounted for. Together with the exact Number of Days, Years, and Lunations, since the Creation. Proved by the new, full Moons, Equinoxes, and Eclipses. To which is added, a solar and a lunar Diagram, for A. D. 1786; in which the Place of the Sun, Earth, Moon, and her Nodes, are pointed out every Day in the Year, and every Day of the Week. 8vo. 406 p. and 2 plates. London, B. Law. Plymouth, Haydon and Son, 6s. in Boards.*

THESE letters, as we are told by the author, were not written with the most distant view to publication, but only for the amusement of the parties between whom they passed: but

that on the death of Mr. Heavyside, to whom the letters of Mr. Penrose were written, his son returned those letters, some friends desired to read them, and at their request they are now made public. With respect to the opinions of friends on the merits of an author's performance, it can certainly be of no consequence to the public, whether it be published at their request, or without consulting them. If the writer is not sufficiently acquainted with the works of others on the same subject, to judge of the merits of his own, he is likely to receive but little information from friends; as they may either not have a competent knowledge of the subject, or not chuse to give themselves the trouble to examine, or not deal honestly in declaring their real sentiments, when they differ from the authors, for fear of giving offence: their advice or recommendation cannot therefore be admitted as an excuse for presenting the public with a work incorrect and of no utility. In the publication of posthumous letters, an editor may think himself bound to make no alterations; but when a man publishes his own letters, no reason can be assigned, why he should not arrange, methodize, and correct them—and leave out private matters which have no relation to the subject, and unnecessary repetitions. The confused manner in which the several subjects are treated in this performance, renders it nearly as difficult to give an analysis of it, as it would be to compose a work entirely new on the same subject; we shall, however, give some account of what the author has done, that our readers may be enabled to judge for themselves.

In an introduction of 117 pages, Mr. Penrose states, that

* Some of the notions in these letters are contrary to *general received opinion*, but he trusts they will not be discarded on that account, without being first examined, and the evidence he produces tried, if sufficient to support these notions or not; which are principally,

* First, that the equinoctial, or great circle of the heavens, is equally divided by the 12 signs of 30 degrees each, making in the whole 360°.

* Secondly, That the annual orbit of the earth, must be measured by the earth's rotatory motion, which is absolutely, and without any exception, the true measure of time.

* Thirdly, That the anticipation of time, and the precession of the equinoxes, have not any foundation in nature, but are occasioned by the calendar computation not answering exactly to the length of the annual orbit.

* Fourthly, The general opinion is, that Moses does not point out, or give us any instruction in what place of the heavens the sun and moon were at the creation."

The last of these which states the general opinion, and not the author's, is first discussed, and its propriety denied, Mr. P. asserting that *Moses does tell us the places of the sun and moon at the time of the creation*. This assertion he attempts to substantiate, by stating that Moses has related that the sun and moon

were

were placed in the heavens on the 4th day of the creation-week—That the sun was in the meridian of the place where it began to shine, and that when the sun set the moon rose, being just past the opposition (or 15 days old) and they both together enlightened the earth from pole to pole—And as the sun and moon were to point out the seasons, days, and years, the chronology of time must begin in the evening of that day, according to the manner in which the Jews began their days.—

* In regard to the place of the sun and moon in the heavens, Moses informs us, that the feast of ingathering, and the end or revolution of the year, was to commemorate the creation which happened at that season.—That the feast was to be kept at the Autumnal equinox.—That the moon must begin to shine in the evening, at the going down of the sun, being 15 days old, and just passed her opposition or full.—Here then we have a point to begin our calculations from, *viz.* the first degree or point of libra; the epoch 15, (the moon then being 15 days old) the 4th day of the week, &c. &c. *

From these particulars, Mr. P. attempts to prove that the sun and moon were created on October the 25th, in the 706th year of the Julian period. This is no new idea; Mr. Bedford, in his *Scripture Chronology*, takes it for granted, that the world was created at the time of the Autumnal equinox; and Mr. Kennedy, in a work of the same kind, asserts that it was so—that the equinox was at the noon of the fourth day of the creation-week, and that the moon was then 24 hours past her opposition to the sun. Mr. Penrose, not content with the authority of these gentlemen, asserts that Moses has given the same account; and has inserted a very tedious calculation (in which every multiplication and division is made as long as possible) of new and full moons, &c. to prove that Moses was right; and exults in having proved to demonstration the truth of the Mosaical History; calling upon ‘the unbelieving deist, or doubting sceptic, to find out one equinox, full or new moon, or eclipse, which do not confirm it.’

Now it is rather unfortunate for this demonstration, that the circumstances it is intended to prove, are not to be found in the Mosaical History; it cannot, therefore, afford the least additional support to the authenticity of the chronology in the Bible. The most that could be proved is, that according to the known laws by which the motions of the heavenly bodies are regulated, the sun and moon would have been in such situations a certain number of years ago, on a particular day: and if Moses had mentioned the respective situations of those bodies, on the day they were created, and the time of the year, calculations

* It is almost unnecessary to remark, as our readers must be sufficiently acquainted with the Bible to know, that Moses makes no mention of any feast to commemorate the creation—nor of the moon's being 15 days old when she was created—nor of the sun's being in the first degree of Libra.

now made might tend to confirm the truth of his account, by proving them to have possessed such situations on the particular day assigned. But as the case really stands, we are obliged to say, that the subject intended to be proved in this performance, remains in just the same state of uncertainty as it was before; the author having only reasoned in a circle, from supposititious data, partly founded on the calculations adduced as the proof of their truth.

The rest of the positions which this author has undertaken to maintain, are so obviously erroneous, that it is scarcely necessary to comment upon them: but as it is stated that they have been shewn to *several eminent astronomers*, who appear not to have known whether they were right or wrong, we shall subjoin a few remarks.

The first of these makes the twelve signs divide the equinoctial equally. The reason given for this alteration is,—that those signs cannot divide the ecliptic equally, because the earth is longer in describing some of them than it is others. It is obvious that in this argument, the author confounds the measure of time with that of space, or degrees of motion with those of time. The earth, throughout the course of its orbit, describes equal areas in equal times, and being, in that course, at different distances from the sun, it consequently moves slower when farthest, and swifter when nearest; so that, taking its diurnal revolution as the measure of time, it is longer in describing a space of thirty degrees in the one instance than in the other. To contend, from this circumstance, that the signs in the ecliptic possess unequal spaces, is the same as if a man in travelling should argue, from his having been only an hour in walking four miles, and an hour and a half in walking another four miles, that therefore the latter space was greater than the former. The absurdity of placing the twelve signs in the equinoctial, is too palpable to require any comment.

The second position evidently confounds the measure of space with that of time. The earth's annual orbit is divided, as all great circles are, into 360 degrees, not of time, but of space. The rotatory motion only determines the time in which the earth performs its annual circuit.

The third is partly right, but so far is not different from the general opinion. Every one that knows the reason for the alteration of the stile, need not be told that the principal cause of the precession of the equinoxes, was the difference between the calendar and solar year; but, independent of this, the equinoxes have actually a small annual precession*.

Prefixed to this introduction are two diagrams, a solar and a lunar, for 1786, formed upon the notion of the twelve signs

* As the author seems to have read Ferguson's Astronomy, we refer him to p. 153, where this subject is discussed.

dividing the equinoctial equally, and of the earth's rotatory motion being the measure of the annual orbit. The ecliptic is here divided into $365\frac{1}{4}$ parts, answering to the 360° of the equinoctial. The author appears to have taken great pains to be informed respecting the merits of these diagrams; but, unfortunately, always met with persons who seem to have known very little of the subject, although they were *eminent astronomers*. In one of his letters, he mentions having sent them to Oxford, to obtain an opinion from thence; but does not inform us of the result.

Besides the subjects abovementioned, the introduction contains—an emblematical description of the twelve signs, with reasons for the respective names assigned to them, which favours too much of astrology: great encomiums on the Jewish and Grecian method of computing time, 'by governing the seasons of the solar year by the moon's intersections of the earth's orbit,' which Mr. P. prefers to our present method of computation, because, in process of time, the new and full moons would recur at the same period they had happened before. An attempt is also made to ascertain the exact length of the year, which is stated to be precisely 365 d. 5 h. 49 m. instead of 365 d. 5 h. 48 m. 57", as it is generally taken; this the author grounds on the mean of two observations, made at 168 years distance from each other; and sagaciously remarks, that the year must have been of the same length 168 years ago as it is now, because the observed lengths were different!! The time of the year in which Christ was born is computed (as it is in Kennedy's Chronology) to have been in autumn, instead of the time which is celebrated on that account.

The remaining part of the work, containing 288 pages, consists of a series of letters between Mr. Penrose and Mr. Heavyside. In these a theory of the earth is attempted; the effects produced by the flood explained; the state of the earth at that time, and the causes which operated to change it to its present state.—The earth is supposed to be a shell †, inclosing a large body of fire at the centre, which is supported by a circulation of air that is carried into the abyss, by the waters which are supposed to be in an 'alternate flux and reflux between the seas without the earthy shell and the abyss within.' The waters, on their entrance into the expanse within the earth, are supposed to be rarified to vapour, which ascends through the caverns and fissures from below to the surface of the earth, where

† As our author appears to be fond of calculations, we refer him to Dr. Hutton's work on the Attraction of Mount Schehallien; he will there find it proved that the earth is a *solid body* of a mean density $4\frac{1}{2}$ times heavier than water.

it is condensed by cold to water, and forms springs. Of the thickness of the earthy shell Mr. P. offers a conjecture: 'We will allow three miles above the earth (which is generally reckoned) to be the measure of the highest mountains, four miles for the thickness of the earthy shell, and other three miles for the waters within the shell; all this will be but ten miles.' The remaining interior space is supposed to contain fire, inflammable air and steam. From the extraordinary expansion of these, from particular causes, earthquakes, and the various phenomena observable upon the globe, are attempted to be accounted for. Mr. P. interprets the term *void*, in the first chapter of Genesis, to mean a *hollow in the midst of the earth*, agreeable to his opinion of its present form. Various other Hebrew expressions are also explained conformably to this theory of the earth; and Mr. P. contends that the scripture language is perfectly consonant to the present system of the world, and that its appearing otherwise is entirely owing to the translators of the Bible not understanding the real meaning of the Hebrew terms. In the instance of the sun and moon standing still at Joshua's command, according to his account, the solar light and lunar light only remained over that part of the world, but that the bodies of those luminaries were at that time in their places in the heavens, and the earth continued her rotatory motion without interruption: this solar and lunar light being a supernatural light that remained there. That the earth was not stopped, Mr. P. says 'is evident from our astronomical calculations of eclipses, equinoxes, &c. for there is not one minute of that day deficient.' As the circumstance here referred to was performed by the interposition of Omnipotence, we do not conceive any reason why the earth should not have been stopped in its diurnal rotation, as well as that an illusory light, representing the sun and moon, should have stood still over Gibeon; in which case there must have been apparently two suns and two moons; but we have no authority for supposing this to have been the case. Mr. P. thinks that such an interruption to the earth's motion must have disordered the whole solar system; but this is surely limiting the Power which produced the effect; besides, we know not that any of the motions of the other bodies in the system are in the least affected by the earth's rotatory motion. The calculations spoken of prove nothing at all, as the earth may have been stopt in its diurnal rotation for any number of days, without its ever being discovered by computation. The most that could be proved by calculations, if observations on the places of the sun, &c. had been transmitted to us from those early periods of time, would be, that the earth's annual motion had not been interrupted, which, in this instance, is not supposed; but, as we have no astronomical accounts of so ancient a date, all calculations must be merely hypothetical.—Besides these alterations,

terations, the author in several other instances interprets scripture according to his own hypothesis, and makes the writers of the sacred history perfectly acquainted with his theory; as in Job, ch. xxvi. ver. 7. which the translators, by some mistake, have rendered 'and hangeth the earth *upon nothing*,' Mr. P. translates *upon the constricting mixture of ethers*, as he supposes the earth to be carried round the sun, and its other motions and properties regulated by a mixture of cold and hot ethers, in which it swims as a balloon in the air; the great expanse within the earth rendering the shell of the same specific gravity as the surrounding ethers. This ethereal system, the author says, is confirmed by scripture and by the opinion of Sir Isaac Newton.

It was, perhaps, one of the greatest errors that Sir Isaac committed in all his mathematical disquisitions, when he attempted to account for gravitation, and other properties of matter, by a *most subtile spirit*, or ether: he then left the firm ground of demonstration, on which he stood before, for the baseless fabric of conjecture, and opened the door for an inundation of trifling reveries, which are referred to him as the foundation from which they originated. His theory, however, by no means countenances that of our author; and the wresting the meaning of a few words of scripture, will not be deemed any support to a philosophical opinion.

The deluge, and the consequent alteration of the earth upon it, is explained, by supposing that God 'altered' the place of the centre of gravity, from within the earth, to such a distance on the outside, the consequence would be as Moses has told us it was—the waters would flow outwards by all the fountains, openings and chinks of the earth, rocks, &c. (the number of which will be more easily conceived by viewing our cliffs of marble than can be described) which would make no resistance (gravity being altered) but would be dissolved and carried away by the impetuosity of the efflux, and with many other bodies make one common *colluvies*.'

From this alteration of the centre of gravity, earth, rocks, stone, &c. are supposed to have been reduced nearly to their smallest parts,—'on the contrary, shells, bones, shrubs, leaves, &c. which are not held together by gravity, or attraction of cohesion, but by fibres, sinews, tubes, membranes, &c. tied, twisted and complicated together in a wonderful manner, would not be affected by it.—By this hypothesis Mr. P. attempts to account for shells, bones, &c. &c. being found in rocks, marble, mountains, &c.

Upon the principle of the earth being a shell enclosing fire, water and steam, Mr. P. attempts to account for the process of vegetation, how it begins, is continued, and suspended. It is unnecessary to make any remarks upon this, as the principle
on

on which it is founded is inadmissible, until the proofs of the earth's being a solid body are subverted. In this part of the work the author exhibits a considerable degree of ingenuity, and appears to be much better acquainted with the subject, than when he treats of astronomy and chronology.

To prevent any spurious editions being imposed on the public, Mr. P. has signed his name to each of the diagrams and the introduction.—Such is his idea of the importance of a work written *without the most distant view to publication!!*

We have taken this general view of the present performance, as we esteem it to be a duty that we owe to the public, when a work is offered to them as containing improvements on established opinions in science, or arguments in favour of new ones, to point out what those improvements are; to ascertain whether they are really such; and to examine the grounds on which deviations from the general mode are founded. In closing this subject, we cannot but lament the apparent declension of science in many of our recent publications. Whilst we are advancing with rapid strides in the improvement of some branches, in others, the most alarming symptoms of imbecility and decay appear. In mathematics, a very few instances excepted, the latter part of the eighteenth century will bear no comparison with the former. The unwearied industry, the patient investigation, and the continual exertion of intellect, by which our predecessors improved and extended this science, are now but very rarely to be found. The generality of moderns take a more concise method; they jump at once into improvements, overturn established systems, and raise new ones, without knowing what others have done before them on the subject, and almost without understanding the elementary principles of the science they profess to improve.

D. D.

ART. III. *The Botanical Magazine; or, Flower-Garden displayed: in which the most ornamental Foreign Plants, cultivated in the open Ground, the Green-House, and the Stove, will be accurately represented in their natural Colours. To which will be added, their Names, Class, Order, Generic and Specific Characters, according to the celebrated Linnæus; their Places of Growth, and Times of Flowering: together with the most approved Methods of Culture. A Work intended for the Use of such Ladies, Gentlemen, and Gardeners, as wish to become scientifically acquainted with the Plants they cultivate.* 24 Numbers are already published, each containing three coloured Plates, with Descriptions, Price 1s. and the Work will be continued monthly. Curtis, White and Son.

THE ingenious author of the *Flora Londinensis* having, by that work, sufficiently established his reputation among the
most

most enlightened botanists of Europe, condescends, in the present more humble publication, to instruct and entertain those who are not always able or willing to consult the more abstruse and scientific sources of information, or, to use his own words, 'ladies, gentlemen, and gardeners.' The plan of the work will be best understood from the preface to the first volume, given with N^o 12.

* The present periodical publication owes its commencement to the repeated solicitations of several ladies and gentlemen, subscribers to the author's Botanic Garden, who were frequently lamenting the want of a work, which might enable them, not only to acquire a systematic knowledge of the foreign plants growing in their gardens, but which might at the same time afford them the best information respecting their culture; in fact, a work, in which botany and gardening (so far as relates to the culture of ornamental plants) or the labours of Linnaeus and Miller, might be happily combined.

* In compliance with their wishes, he has endeavoured to present them with the united information of both authors, and to illustrate each by a set of new figures, drawn always from the living plant, and coloured as near to nature, as the imperfection of colouring will admit.

* He does not mean, however, to confine himself solely to the plants contained in the highly esteemed works of those luminaries of botany and gardening, but shall occasionally introduce new ones, as they may flower in his own garden, or those of the curious in any part of Great Britain.

* At the commencement of this publication, he had no design of entering on the province of the florist, by giving figures of double or improved flowers, which sometimes owe their origin to culture, more frequently to the sportings of nature; but the earnest entreaties of many of his subscribers, have induced him so far to deviate from his original intention, as to promise them one at least of the flowers most esteemed by florists.

* The encouragement given to this work, great beyond the author's warmest expectations, demands his most grateful acknowledgments, and will excite him to persevere in his humble endeavours to render botany a lasting source of rational amusement and public utility.

* Botanic Garden, Lambeth Marsh, 1787.

As a specimen of the stile of the work, we shall select the account given of the black hellebore, or Christmas rose, N^o III. folio 8.

* **HELLEBORUS NIGER, BLACK HELLEBORE, OR CHRISTMAS ROSE.**

* *Class and Order.*

* **POLYANDRIA POLYGYNIA.**

* *Generic Character.*

* Calyx nullus. Petala 5 five plura. Nectaria bilabiata, tubulata, Capsulae polyspermae, erectiusculae.

* *Specific character and synonyms.*

* **HELLEBORUS niger** scapo sub-bifloro sub nudo, foliis pedatis. *Lin. Syst. Vegetab. p. 431. Sp. pl. p. 783.*

* **HELLEBORUS niger** flore roseo. *Bauh. Pin. 186.*

* The

• The true black Hellebore, or Christmas flower. *Parkinson's Parad.*

p. 344.

• As our publication seems likely to fall into the hands of such as are totally unacquainted with botany, or botanical writings, it must plead as an apology for our often explaining many circumstances relative to plants, which may be well known to adepts in the science.

• This plant derives its first name from the black colour of its roots; its second from its early flowering, and the colour of its petals, which though generally milk white on their first appearance, yet frequently have a tint of red in them, which increases with the age of the blossom, and finally changes to green; in some species of hellebore, particularly the *viridis*, the flower is green from first to last.

• Black hellebore grows wild on the Appenine and other mountains, preferring such as are rocky.

• If the weather be unusually mild, it will flower in our gardens, in the open borders, as early as December and January; it may, indeed, be considered as the herald of approaching spring.

• Like most other Alpine plants, it loves a pure air, a situation moderately moist, and a soil unmanured: as the beauty of its flowers is apt to be destroyed by severe frosts, it should be covered during the winter with a hand-glass, or if it be treated in the manner recommended for the round-leaved cyclamen, it may be had to flower in still greater perfection.

• It is propagated by parting its roots in autumn. Neither this species nor the *hyemalis* thrive very near London.

Each number, price one shilling, contains descriptions, similar to the above, of three plants, accompanied by a separate coloured plate of each. As each description is on a separate leaf, they may be arranged according to any method or order the purchaser may choose. A number is published every month, and twelve numbers make a volume, with which alphabetical indexes, &c. are given.

With respect to the execution of the figures, we cannot too strongly express our approbation. Although afforded at so cheap a rate, they would do credit to the most splendid works; indeed, we know no coloured plates, not even those of Jacquin, that excel them in beauty or truth. They are as much superior in elegance to the tawdry ostentatious works of Trew, as they are to those of Miller or Catesby in accuracy. We are aware that many of the plants, particularly the Alpine ones, are much altered by culture; and that the representations of such in a work of this kind, must be less natural than if done from wild specimens. But that could not be avoided; nor, perhaps, may it be amiss that we should be furnished with representations of plants *avowedly* in a cultivated state, that they may be compared with those copied from specimens undoubtedly wild. We are aware likewise, that the want of botanical dissections of the flowers may be objected to in these figures. But those who should be inclined to make such an objection, ought to consider how very much such an addition would have added to the labour

hour and time necessary to make the designs; and, indeed, the excellent artist has, in most cases, disposed the flowers with so much judgment, and under such a variety of appearances, that a discerning eye can generally discover in them all that is necessary to be examined.

The figures which appear to us to have the greatest share of merit, are many of the iris's, (a genus of plants to which the author seems partial) *helleborus niger*, *cactus flagelliformis*, *geranium Reichardi*, and *peltatum*, (the leaves of the latter excellent) *viburnum tinus*, *trillium sessile*, the lovely *camellia Japonica*, *gentiana acaulis*, and *lathyrus odoratus*; but above all *tropæolum majus*, and the new *passiflora alata*. The representation of the moss-rose in the 23d number, although evidently meant to attract the eyes of the multitude, we think less happy. The expanded flower is ill drawn, and too uniform in colour, and the stalk of much too high a pink hue. We regret likewise that metallic whites should ever be used, being so liable to turn black, as has already happened in the figure of the Jasmine in N° 11.

We cannot help thinking that a work which keeps so closely to the elegance of nature as this does, and which, we are happy to learn, has so extensive a sale, is likely to be useful, independently of the knowledge it conveys, in improving the taste of the nation. The productions of Mr. Wedgwood have already done so in another line. And indeed we begin to see, even in boarding-school embroidery, nature *meant* to be imitated, instead of those glaring nothings, with which the misplaced industry of our aunts and grandmothers used to deform their furniture. It is not improbable that such improvements may lead to a similar good taste and simplicity in mental qualifications.

We must not take leave of this work without observing, that it displays the critical knowledge of the author wherever it can be done with propriety, and, therefore, besides the new plants which it contains, becomes valuable to professed botanists, by the observations relating to many known ones. The culture of every one is particularly mentioned, and some difficult species are well discriminated, as *Hemerocallis flava* and *fulva*. We cannot, however, agree with Mr. Curtis in thinking the *erica herbacea* a variety of the *mediterranea*, nor are we quite convinced of his *Narcissus major* being a good species. We wish him also never to let his style 'outstep the modesty' of that nature which he otherwise so closely imitates. We perceive some slight symptoms of it in the observations on *mignonette*; but should scarcely have thought so trifling a blemish worth pointing out, had his work been less perfect in other respects.

M. M.

ART. IV. *The Natural History and Antiquities of Selborne, in the County of Southampton: with Engravings, and an Appendix.* 4to. 468 Pages. And nine Plates. Price 1l. 1s. in Boards. White and Son.

THE author of this work is the Rev. Gilbert White, Vicar of the parish whose history he writes. The work itself is divided under the two heads specified in the title. The former consists of cx letters to Thomas Pennant, Esq. and the Hon. Daines Barrington; the latter, of xxvi, without any address; a few additions, and a large appendix. The volume being printed uniformly with Mr. Pennant's publications, so much of it as relates to natural history, may be taken for a supplement to that gentleman's writings; at least, to his *British zoology*. Of the letters themselves, it may be remarked, that they are agreeably and elegantly written, often enlivened by anecdote, and pertinently illustrated by classical quotations. The author, who has been long respected as an assiduous investigator of nature, though sequestered from the busier haunts of men, has not droned away his days in solitude; but, on the contrary, employed himself, as Adam was enjoined.

‘What call’st thou solitude? Is not the earth
With various living creatures, and the air,
Replenish’d, and all these at thy command
‘To come and play before thee? Know’st thou not
Their language, and their ways? They also know,
And reason not contemptibly: with these
Find pastime.’

A regular analysis of every letter being incompatible with the limits of a Review, we shall place before our readers, under different heads, some of their principal contents.

1. FOSSILS found in Selborne, are:—*cornua ammonis* in various soils, and of various sizes:—*nautili*:—*pectines*, or *scallops*, with both shells deeply striated, and ridged, and furrowed alternately, found in the thickest strata of free-stone, and highly impregnated with, if not composed of it:—*free stone*, the sand of which fluxing in intense heat, coats over the inside of lime-kilns, and ovens with a vitrified surface. This stone is of a finer grain than Portland, equal both in grain and colour to the Bath, will stand the chisel in all directions, and should be laid as it grows in the quarry:—*rag-stone*, blue; and of a rust colour, nearly as hard as the blue:—*sand*, or *fire-stone*, composed of a small roundish chrystalline grit, of an iron colour, very hard, and of great use in paving and building:—*wood-fossil*, used as a substitute for ebony in inlaid work:—the *crista galli*, a species of the Linnæan *mytilus*, a bivalve, known only to inhabit the *Indian ocean*, was ploughed up in this parish.

2. BOTANY.

2. BOTANY. Mr. White hath justly observed of this science, that if confined to technical terms, and systematic arrangements, it is but of little value; but, if applied to practical purposes, may be made of considerable use. The variety of soils in Selborne admitting a diversity of plants, he has given a catalogue of the least common, and interspersed observations on more. The *arum*, or *cuckoo-pint*, the root of which is warm and pungent, is scratched out of dry hedges for food, by the thrush kind, in severe snowy weather.—The *carex cespitosa*, or *torrets*, on the borders of ponds, forms a safe and pleasant shelter for wild-ducks, teals, and snipes to breed in, and a covert in winter for foxes, and pheasants.—The *juncus effusus*, or *common soft rush*, gathered in summer, soaked till it will peel, so as to leave only a rib of the rind to support its pith, bleached for some nights on the grass in the dew, dried in the sun, and dipped in hot grease, forms the candle of the cottager, and affords five hours and a half of *comfortable* light.—*Trees*, he finds, to be perfect alembics: in the space of a night, they distil a considerable quantity of water: an oak in leaf, in a misty day, dropped so fast, that a cart-way stood in puddles, and the ruts ran with water, though the ground, in general, was dusty. It may be doubted, whether trees naked, or in leaf, drip more, but deciduous trees encompassed with thick ivy, distil most. The knowledge of this property in trees, is important, in reference to particular situations.—*Oaks*, in a little wood, called *Lofel's*, of a peculiar growth, and great value, tall and taper, like firs*, measured from 50 to 60 feet, without bough, and sold on an average at 20l. each.—*Oaks* known to have been *planted*, and also the *broad-leaved elm*, or *wych-hazel*, will grow to a surprizing size. A peculiarity respecting the different seasons in which the *vernal*, and the *autumnal crocus* flowers, (whilst both are but varieties of the same genus, and of which, there is only one species) is inquired after, in the following elegant lines:

‘ Say what impels amidst surrounding snow
 Congeal’d, the *crocus*’ flamy bud to glow?
 Say, what retards, amidst the summer’s blaze,
 Th’ *autumnal bulb* till pale declining days?
 The GOD of SEASONS; whose pervading power
 Controls the sun, or sheds the fleecy shower:
 He bids each shower his quick’ning word obey;
 Or to each ling’ring bloom enjoins delay.’

* We apprehend, that if oaks were cultivated amongst us, in the manner of firs, where they grow spontaneously, (and firs also) we should find them to assume the peculiarities here described: for when planted thick, the horizontal shoots are destroyed, and the sap they would have drawn off is retained by the trunk.

3. REPTILES, and INSECTS, the author observes, are of great influence in the œconomy of nature, and mighty in effect from their minuteness. This he in particular evinces from the earth worm, which not only serves as food for birds, and some quadrupeds, but greatly promotes vegetation, which would proceed but lamely without it, since it not only loosens the soil for rain to enter, but by its excrement, which it casts up, improves it. He pleads for it, as an unoffending sufferer, for the mischief done by the *coleoptora* (scarabs) *tipulæ* (long-legs) and *slugs*: and mentions of the last, their consumption in the spring of 1777, of four acres of wheat in one field: [a fact highly in favour of Mr. Vagg's nocturnal rolling.]—*Snakes*, he found to emit fetid effluvia at the apprehension of danger:—the *viper* is noticed as the only venomous reptile of the serpent tribe amongst us, and common fallad oil, as a sovereign remedy for its bite:—In a viper, a string of eleven eggs of the size of the blackbird's, was found. These it hatches within itself, and then discharges the young; whereas the snake deposits its eggs, which are, therefore, externally hatched. A viper opened, had in it fifteen young ones, of the size of earth worms, about seven inches long, very active as soon as taken out, and though no fangs could be perceived by glasses, gave immediate tokens of menace and defiance: a wonderful instance of instinct!—*Water-cfts* appear to be destitute of gills, and, therefore, often rise in the water for air: there are varieties of them. The *lizard* is also mentioned, and the green kind found to be in this kingdom.—[Of this reptile, we will here insert a fact from our own observation, in proof of its fondness for music. In the month of August, whilst a lady was playing on a piano-forte, near a window open to a lawn, a lizard, very diminutive in size, was seen to cross a gravel walk at some distance from the house, and approach the window; the lady, who was no stranger to its predilection for music, placed it on the instrument, where it continued motionless as long as she played, and listened with a breathless attention.]—*Frogs* migrate from their breeding ponds; when their legs begin to put forth, the fish-tail of the tadpole drops off.—The history of a *land tortoise* is likewise given, to a considerable extent.

INSECTS. The *harvest-bug* is determined to be of the *acarus* kind:—The *long shining black fly*, which deposits its eggs in bacon whilst hanging in chimnies, and produces the maggots called *jumbers*, is supposed to be a variety of Linnæus's *musca putris*:—The *turnip-fly*, or *black-dolphin*, which destroys whole crops whilst in seedling leaves, is one of the *cleoptera*; the *chrysomela oleracia*, *saltaforia*, *femoribus posticis crassissimis*:—The *wehame*, an *æstrus*, omitted by Linnæus, and other writers, is the *curvicauda* of old *Moufet*:—A full history of insects, noxious

in the field, garden and house, would be of singular use. The *coccus vitis viniferae*, one of these, most destructive to vines, though little known in England, has been occasionally brought hither from abroad. The females of this species appear on the stalks like little husky shells; the males are winged.—*Smother-flies* congregate in myriads for the purpose of migration; and when they alight, blacken every thing with their numbers.—*Field-cricket*, or *gryllus campestris*: the male is of a shining black, striped with gold across his shoulders; the female dusky and more protuberant about the abdomen, with a sword-shaped weapon at her tail, for the purpose, as it should seem, of lodging her eggs in crannies: taken from their holes they crawl awkwardly, though furnished like grasshoppers, for skipping: have curious wings, but use them not when most to be expected.—The shrilly noise made only by the male, and that by the friction of one wing against the other. Male and female live singly:—the males fight fiercely when they meet. Put into a strange hole, the possessors resist the incroachment of others with their ferrated fangs. Their strong jaws, which resemble the shears of the claws of a lobster, form the instrument for perforating and rounding their regular cells. They eat, without choice, of the herbs that grow before their burrows; and on platforms, made near the entrance of them, eject their excrement: they never stir out by day, more than two or three inches; but sitting in the entrance of their cells, chirp all night and all day from the middle of May to the middle of July: their notes grow louder as the season advances, and then gradually abate. They appear about the 10th of March, and shape with elegance the mouths of their holes. At that season they are all in their pupa state, having only wings in embryo, under a skin which they cast in April: in August their holes are effaced, and the insect disappears. When removed to a distance, they use their wings to return. Their eggs are very numerous, long, narrow, yellow, and covered with a tough skin. “The shrilling of this insect, though sharp and stridulous, yet marvellously delights some hearers, filling their minds with a train of summer ideas of every thing that is rural, verdurous, and joyous.”—The history of the *Mole* and *House Crickets*, is also subjoined.—Under this article of insects, may be mentioned a singular account of an idiot boy, who fed upon bees.

We will close the present article with another specimen of our author's poetical talents, of which we are sorry he hath given no more.

‘ TO THOMAS PENNANT, ESQ.

THE NATURALIST'S SUMMER-EVENING WALK.

— *equidem credo, quia fit divinitus illis ingenium.*

VIRG. GEORG.

‘ When day declining sheds a milder gleam,
What time the may-fly * haunts the pool or stream;
When the still owl skims round the grassy mead,
What time the timorous hare limps forth to feed;
Then be the hour to steal adown the vale,
And listen to the vagrant † cuckoo's tale;
To hear the clamorous ‡ curlew call his mate,
Or the soft quail his tender pain relate;
To see the swallow sweep the dark'ning plain
Belated, to support her infant train;
To mark the swift in rapid giddy ring
Dash round the steeple, unsubdu'd of wing:
Amusive birds!—say where your hid retreat
When the frost rages and the tempests beat;
Whence your return, by such nice instinct led,
When Spring, soft season, lifts her bloomy head?
Such baffled searches mock man's prying pride,
The GOD of NATURE is your secret guide!
While deep'ning shades obscure the face of day
To yonder bench leaf-shelter'd let us stray,
Till blended objects fail the swimming sight,
And all the fading landscape sinks in night;
To hear the drowsy dor come brushing by
With buzzing wing, or the shrill || cricket cry;
To see the feeding bat glance through the wood;
To catch the distant falling of the flood;
While o'er the cliff th' awaken'd churn-owl hung
Through the still gloom protracts his chattering song;
While high in air, and pois'd upon his wings,
Unseen, the soft enamour'd * woodlark sings:
These, NATURE's works, the curious mind employ,
Inspire a soothing melancholy joy:
As fancy warms, a pleasing kind of pain
Steals o'er the cheek, and thrills the creeping vein!

* The angler's may-fly, the *ephemera vulgata* Linn. comes forth from its aurelia state, and emerges out of the water about six in the evening, and dies about eleven at night, determining the date of its fly state in about five or six hours. They usually begin to appear about the 4th of June, and continue in succession for near a fortnight. See *Swammerdam*, *Derham*, *Scopoli*, &c.

† ‘ Vagrant cuckoo; so called because, being tied down by no incubation or attendance about the nutrition of its young, it wanders without controul.’

‡ ‘ *Charadrius ædicnemus*.’

|| ‘ *Gryllus campestris*.’

* ‘ In hot summer nights woodlarks soar to a prodigious height, and hang singing in the air.’

‘ Each

* Each rural sight, each sound, each smell combine;
The tinkling sheep-bell, or the breath of kine;
The new-mown hay that scents the swelling breeze,
Or cottage-chimney smoaking through the trees.
The chilling night-dews fall:—away, retire;
For see, the glow-worm lights her amorous fire†!
'Thus, ere night's veil had half obscur'd the sky,
'Th' impatient damsel hung her lamp on high:
'True to the signal, by love's meteor led,
Leander hasten'd to his Hero's bed‡.'

N.

(*To be continued.*)

ART. V. *Transactions of the Society for Encouragement of Arts, &c.* Vol. VI.

[*Continued from p. 324.*]

IN the vth volume of the Society's Transactions, some account was given of the Chinese hemp, some seeds of which had been imported into Britain, and distributed among different persons for trial. A few plants were found to vegetate, which attained to a gigantic size; but as no seeds ripened, it was thought it did not suit our climate, and never could be cultivated here with profit. It happened, however, that Dr. Hinton was more successful than others, and obtained a few ripe seeds. These were sown upon a good rich soil, May 10, 1787, and came up perfectly well. The crop was luxuriant, and the plants having been thinned by hoeing, were allowed to come to perfection. The seeds attained maturity; and the crop having been treated in other respects like ordinary hemp, was found to yield at the rate of *ninety-five stone, seven pounds, and twelve ounces* of dressed hemp per acre; and of seed, at the rate of eleven bushels, two pecks, and half a pint per acre. This produce, we are told, greatly exceeds that from European hemp, as the best hemp crops, in that part of the country, seldom exceeds *sixty stone* per acre. Fresh seeds of this kind of hemp being thus obtainable in abundance, experiments will, no doubt, soon be made to ascertain its real value. Should it turn out to be nearly equal to what this experiment seems to indicate, it must prove a most valuable acquisition.

The society, in arranging the communications to them for publication, distribute them into classes, in the following order, viz. Papers in agriculture, in chemistry, in polite arts, in ma-

† 'The light of the female glow-worm (as she often crawls up the stalk of a grass to make herself more conspicuous) is a signal to the male, which is a slender dusky *scarabæus*.'—[We add, the light exhibited by the fire-fly, serves, perhaps, the same purpose: it seems to be altogether voluntary, and is accompanied by a pulsatory throb.]

‡ See the story of *Hero and Leander*.

nufactures, and in mechanics. The above are all that occur in this volume relating to agriculture.—In the class of chemistry, the communications refer only to one article, viz. a species of native fossil alkali, found in the neighbourhood of Bombay, an account of which, with a proper specimen, was communicated by Mr. Hellenus Scott, surgeon, there. A very accurate analysis of it follows, by the ingenious Mr. Keir, of Birmingham; and another analysis by Jesse Ruffel, Esq; Goodman's-yard, London. The result of both these trials is, that the Indian fossil alkali is, in respect of purity, rather preferable to the best Spanish barilla: and as it appears, by Mr. Scott's account, that it could be obtained, in very large quantities, from Bombay, it only remains to be proved, that it can be afforded at such a price, as to out-rival barilla from Spain, or other kinds of fossil alkali *, before a judgment can be formed, whether this discovery will prove of any benefit to the commerce or manufactures of Great Britain. We have a faint recollection, that this is not the first time the Bombay alkali has been tried in Britain.

The only article that occurs under the head of *polite arts*, is an *announce* of a new map of Lancashire, by Mr. William Yates of Liverpool, the accuracy of which having been duly attested, the GOLD MEDAL was voted to him for that performance.

MANUFACTURES.

The society having offered a premium for the making of paper from raw materials, Mr. Thomas Greaves of Millbank, near Warrington, produced some specimens of paper made of the bark, or peel, of within [willow] twigg. The essay having been made without any previous knowledge of the circumstances necessary to be adverted to in this manufacture, cannot be supposed to be brought, as yet, to perfection; but the success of this first trial gives room to hope, that a very serviceable kind of paper may be thus obtained at a small expence. Many other substances which have not yet been tried, will, doubtless, be found to be capable of being employed in this manufacture. We have seen a paper that was made of a certain species of pond-weed, with very little preparation, that appeared to be of a very fine quality.

* Some years ago, a manufacture was set on foot for extracting fossil alkali, in Britain, from common sea salt. A petition, for the encouragement of this manufacture, was presented to parliament; and we have a perfect recollection, that at that time specimens of the manufactured salt were produced before the committee, with alterations of its quality by manufacturers, by which it was proved to be a much purer salt than barilla, and it was then offered to be sold at a much lower proportionate rate than barilla, were it not for the duty on salt, which the manufacturers petitioned might be remitted in favour of their manufacture. What has become of this project we know not, but it surely was an object of considerable national importance.

In the vth volume of these Transactions, specimens were given of paper made in England, for taking impressions from copper-plates, which was deemed little inferior to that obtained from abroad. This also was then a first attempt. In consequence of the premium for that purpose being continued, two other candidates for it appeared, and the GOLD MEDAL was adjudged to Mr. John Bates of Wickham-marsh, Buckinghamshire, in consequence of a due examination of the impressions taken on the paper, and compared with the French, to which, upon trial, it was preferred by Mr. Hadril, copper-plate printer, who says, 'it will take the water equally well, keep much longer before it mildews, and is much superior to the French in cleanness.' Mr. Webber concurs in the same opinion: and the copper-plates in this volume, which are all wrought off on that paper, shew that it may be employed in works of the most delicate sort.

It never was imagined, till very lately, that silk worms could be reared in this island, with profit, as an article of commerce; but the experiments of an ingenious young lady, Miss Henrietta Rhodes, having proved, that it was not only possible to rear the silk worm in Britain, but highly probable it might, in time, be done with great national profit, the society have thought it proper to bestow a particular attention to every kind of authentic information that is communicated to them, respecting the different branches of that manufacture. In this volume we find a very intelligent letter, from the ingenious Mr. Peter Nouaille of Greatness, Kent, containing much useful information, respecting the winding silk from the cocoons. He remarks, that in attempting to introduce this branch of the silk manufacture into Britain, it is of great consequence to avoid winding it off the cocoons with too many in one thread. A pound of silk, the threads of which are composed of eighteen or twenty cocoons, he says, would not be worth twenty shillings *per* pound, of sixteen ounces; whilst a pound of silk, composed of the very same materials, consisting of only six or eight cocoons, would, at the least value, be worth nearer thirty shillings *per* pound; and if of four or five cocoons only, it might then vie with the most superlative produce of Italy, and be, in all respects, if executed with equal attention, of equal value to that for which no less than forty shillings is now demanded. He therefore advises, that our principal exertions, at the beginning, should be directed to the winding it off in this manner; and endeavours to prove, that the rise of price, on this article, would do much more than pay for the additional workmanship. He totally disapproves of an attempt that had been made, to spin and wind it off at the same time, on principles that seem to be altogether unexceptionable. This paper should be read by all those who think of entering on this branch of manufacture.

MECHANICS.

Under this head we find a description of the following machines, illustrated with copper-plate engravings, without the aid of which no description could be intelligible, viz. A machine for measuring angles, of a new construction, by Mr. Matthew Hill of Scarborough. An improved sector, and tool for setting wheels and pinions in watch-work, by Mr. Joseph Redley. A carriage for conveying timber, &c. over soft or boggy land, by Mr. John Befant of Millbank, Westminster. The method of loading this carriage, which is by swinging the wood below the axles instead of laying it above them, is so much easier than the common, and is attended with other advantages which are so obvious, that it ought to be universally adopted, where the timbers are so large as to admit of it; though the thought is not altogether new, this being a common mode of transporting timber into many of the wood-yards along the sea coasts of Britain.

These are all the communications in this volume respecting the improvements of last year. But as the list of subscribers for the current year is uncommonly numerous, the society, besides the ordinary list of premiums, have been enabled to extend their views to several new articles, which we shall beg leave to specify in the words of the preface itself. The new premiums, with the reasons why they were adopted, are thus specified.

IN AGRICULTURE.

* The *silver fir* having been said to produce a very good kind of wood, superior to most others of the fir tribe, a premium has been offered, or rather revived, for promoting the growth of that tree.

* The culture of the turnep-rooted cabbage being become an object of considerable attention, and many farmers imagining that the transplanting them is attended with more expence than it really is, have been debarred propagating that useful plant, some gentlemen have been led to cultivate it by sowing the seeds broadcast, and hoeing the intervals, and are said to have succeeded in this manner: it has, therefore, been judged proper to offer a premium for ascertaining the comparative advantage of the culture of the turnep-rooted cabbage, by sowing it broad-cast, and hoeing out the plants, as practised with the common turnep; or by sowing the seed in nurseries, and transplanting the plants, hoeing the intervals. It is probable, that by offering this premium, the society will obtain satisfactory accounts on this subject, which cannot fail of being very advantageous to the public.

* The cure of that disease in potatoes, called the *CURLED POTATOE*, has also become an object of the society's consideration, and a premium is now offered for a method of preventing that disorder.

* As in the drill-husbandry, hoeing the land is universally acknowledged to be of the first importance, an improvement in the hand-hoe, has been judged worthy attention.

IN CHEMISTRY.

* The many fatal disorders that affect the workmen employed in the making and using white lead, are too well known; and the society have judged the making white lead, or a substitute for it, which shall

be free from all its noxious qualities, fit subjects of their attention, and have therefore thought proper to offer two premiums, the one for improving the white lead, the other for discovering a proper substitute: it is obvious great advantages would arise, should the offering of these premiums be attended with the wished for success.

‘ IN POLITE ARTS.

‘ An honorary mark of the society’s attention is offered to the person, who shall produce the best copy of a portrait of the late Mr. Stock, of Hampstead, who, by will, bequeathed a sum of money to be annually offered by them, for promoting the arts of painting, sculpture, and architecture.

‘ As a knowledge of the natural productions of the several parts of the kingdom must tend, in an eminent degree, to the perfecting those manufactures already established, and to the introducing others not hitherto practised in these kingdoms, the society have now offered the most distinguishing mark of their approbation to the author who shall publish the natural history of any of the counties of England or Wales*, at the same time guarding the conditions of the premium in such a manner, that the work may have a clear tendency to the promoting the arts and manufactures of the kingdom at large.

‘ IN MECHANICS.

‘ In this maritime country, all things relating to the navy merit the most attentive consideration; and the importance of connecting and securing the parts of ships, by well driving the bolts, especially since the use of copper is become so general, is well known, a premium is offered for discovering a method superior to any in practice, for performing this necessary work.

‘ The enormous price to which hemp has lately risen, and the consideration that the far greater part made use of is of foreign growth, has induced the society to offer a considerable reward for the introducing metal, in the room of hemp, for many purposes wherein that material has hitherto been employed; a considerable premium is therefore this year offered, for a metal rope, or chain, that shall fully answer the purposes of a strong hempen rope. The dampness of deep mines, and the heat of large founderies, in both which places very great weights are constantly lifted, render the expense of hempen ropes very burthensome, as, in the first instance, such ropes being soon rotted by the wet, and in the other, the texture destroyed by the heat they are exposed to, the limbs and lives of the workmen are constantly subjected to imminent danger, which it is hoped the use of metal may effectually guard against.

‘ The advantages that would arise from the obtaining a better machine for raising water, and a more convenient method of extinguishing fires, than any now known or practised, are obvious; and the society have this year offered rewards for such discoveries.

* We cannot help, on this occasion, testifying, in some degree, our surprize, at observing that the society, on all occasions, limit their premiums to *England and Wales, and the town of Berwick upon Tweed*, carefully excluding Scotland.—Whence arises this invidious and impolitic distinction?—We observe among the subscribers, a great many Scotsmen.

‘ The obtaining for the West India Islands that excellent plant, the bread-fruit tree, has long been considered as a subject of the first importance to those islands; and premiums have been offered, hitherto without success, for bringing some of the trees to England, in order to their being forwarded to the West Indies: but as it now seems probable that some of the vessels lately sent to the South seas, will convey those plants immediately to his Majesty’s settlements in the West Indies, the society, to co-operate in so desirable a measure, and reward as much as in them lies so laudable an attempt, have this year changed the conditions of their premium, and offered it for the immediate conveyance of the plants from the South sea, to the islands of the Atlantic Ocean.

‘ The great uses of the Gum Senegal in callico printing, and the high price that gum is frequently sold at, renders any succedaneum a valuable acquisition; and as from some trials the gum of the cashew-tree, which grows luxuriantly in Jamaica, and the other West India islands, has been found to answer the purpose of the Gum Senegal, a premium has been offered, this year, for importing such a quantity as may establish its character among the manufacturers, and assure a profit to the grower, on his sending it to this country.

‘ It may not be here improper to congratulate the public, on the full establishment of a manufacture, in this country, which it may, without vanity, be said, has risen to its present height, under the auspices of the society. The manufacture now alluded to, is that of paper for taking impressions from engraved or mezzotinto plates. And as all the prints in this volume are on paper, made by Mr. Bates of Wickham-marsh, Buckinghamshire, to whom the gold medal was last year adjudged, it is plain, that impressions of even the softest and most delicate work in mezzotinto, may be taken on English, equally as well as on the best paper imported from abroad for that purpose.’

It will ever be our sincere desire to contribute as much as in us lies, to forward the patriotic views of this respectable society, and this we think we can do, in no respect so effectually, as by disseminating, as widely as possible, the knowledge of the discoveries brought to light, and the enterprises promoted by it. We have, therefore, been pretty full and explicit on this article, thinking that our pamphlet may fall into the hands of some who might never have an opportunity of seeing the volumes of their Transactions.

N. N.

ART. VI. *Astronomical and Geographical Essays; containing,*
 I. *A comprehensive View of the general principles of Astronomy.*
 II. *The Use of the Celestial and Terrestrial Globes, exemplified in a variety of Problems, which are designed to illustrate the Phenomena of the Earth and Heavens, in the most easy and natural Manner.* III. *The Description and Use of the Armillary Sphere, Planetarium, Tellurian, and Lunarium.* IV. *An Introduction to Practical Astronomy; or, the Use of the Quadrant and Equatorial.* By George Adams, Mathematical Instrument-Maker to his Majesty, and Optician to his Royal

Royal Highness the Prince of Wales. 8vo. 665 p. and 22 Plates, Price 10s. 6d. in Boards. Printed for the Author. 1789.

THE first part of this work, which treats of the general principles of astronomy, consists of 237 pages, and is divided into three parts, or essays. In the 1st the author has given a view of the solar system, as it would appear to a spectator placed in the sun; the second contains an account of the same phenomena as seen from the earth; and the third comprehends most of the popular, or fundamental, branches of the science, detailed more at large, and illustrated with proper figures. But as these particulars are to be found in most elementary books of the same nature, and are too numerous to be separately spoken of, it will be sufficient to observe that Mr. Adams has treated his subject in an easy perspicuous manner; and that the figures he has employed in his elucidations, some few excepted, are the most elegant we ever remember to have seen. As a specimen of this part of the work, we shall give his account of the Georgium Sidus (which Dr. Herschel now calls the Georgian Planet) as being the most novel part of the performance.

* From the time of Huygens and Cassini, to the discovery of the Georgium Sidus, by Dr. Herschel, though the intervening space was long, though the number of Astronomers was increased, though assiduity in observing was assisted by accuracy and perfection in the instruments of observation, yet no new discovery was made in the heavens, the boundaries of our system were not enlarged. The inquisitive mind naturally enquires, why, when the number that cultivated it was increased, when the science itself was so much improved, in practical discoveries it was so deficient? A small knowledge of man will answer the question, and obviate the difficulty.

* The mind of man has a natural propensity to indolence; the ardour of its pursuits, when they are unconnected with selfish views, are soon abated, small difficulties discourage, a little inconvenience fatigues him, and his reason will soon find excuses to justify, and even applaud his weakness. In the present instance, the unmanageable length of the telescopes that were in use, and the continual exposure to the cold air of the night, were the difficulties the Astronomer had to encounter with; and he soon persuaded himself, that the same effects would be produced by shorter telescopes, with equal magnifying powers; herein was his mistake, and here the reason why so few discoveries have been made since the time of Cassini. A similar instance of the retrogradation of science occurs in the history of the microscope, as I have shewn in my essays on that instrument.

* The Georgium Sidus was discovered by Dr. Herschel in the year 1781; for this discovery he obtained from the Royal Society the honorary recompence of Sir Godfrey Copley's medal. He named the planet in honour of his Majesty King George III. who has taken Mr. Herschel under his patronage, and granted him an annual salary.

* In so recent a discovery of a planet so distant, many particulars cannot be expected. Its year is supposed to be more than 83 fiderial years;

years; the inclination of its orbit 43 min. 35 feet. Its bulk to that of the earth as 4,454 to 1*. Its light is of a bluish white colour, and its brilliancy between that of the moon and Venus.

* With a telescope which magnifies about 300 times, it appears to have a very well defined visible disk; but with instruments of a smaller power, it can hardly be distinguished from a fixed star, between the sixth and seventh magnitude. When the moon is absent, it may also be seen by the naked eye.

The second part of the work, which consists of 297 pages, is a treatise on the use of the globes, which is introduced as an improved edition of a work, formerly written by Mr. Adams's father, upon this subject. As we are not in possession of the original performance (which it seems is out of print) we cannot precisely ascertain the various alterations which have been made in it; but, from a general recollection, the subject appears to be much better arranged, and the work rendered more familiar and instructive, by a number of new remarks and observations. We cannot, however, wholly agree with Mr. A. in his opinion about the construction of globes; for as general ideas, and approximate solutions of problems, is all that can be obtained from them, the simplest construction seems the most preferable.

The third essay contains a description of several instruments, designed to illustrate the general principles of astronomy, the names of which are mentioned in the page: and the fourth, or last, consists of a description of the Quadrant and Equatorial, with the uses to which they can be applied. In this part of the work we meet with a number of useful problems, selected from various writers, and well calculated to shew the young student the great importance, and practical utility of the science; but if Mr. Adams had taken Hadley's Quadrant, instead of the one here described, we should have considered it as a more judicious choice.

II.

ART. VII. *Philosophical Transactions*. Vol. LXXVIII. Part II.
(Continued from p. 399.)

MATHEMATICAL PAPERS.

Art. 20. *On the Probabilities of Survivorships between two Persons of any given Ages, and the Method of determining the Values of Reversions depending on those Survivorships.* By William Morgan. Communicated by the Reverend Richard Price.
D. D. F. R. S.

MR. MORGAN observes, that so many excellent tables have, of late, been formed from real observations, that there can be no longer any occasion to have recourse to the erroneous hypo-

* This is the proportion of their diameters, instead of their bulks, which is, therefore, as the cubes of those diameters, or nearly as 80 to 1.

thesis of M. DE MOIVRE, for the solution of problems relating to reversion and survivorships. He also, very properly, reprobates the method of approximation, made use of by most writers upon this subject, and shews that the errors attending it are frequently very considerable. Regarding the *real probabilities* of life, therefore, as the only proper data, he has taken three of the most useful problems in the doctrine of survivorships, and given such solutions of them, as he conceives to be strictly accurate and unexceptionable. But, though Mr. M. in these investigations, discovers a competent knowledge of Algebra, and a readiness in the application of it, his mode of reasoning is not always so clear and methodical as could have been wished; nor are some of the principles he employs wholly free from objection. An instance of this kind occurs in the first problem; where it is required to determine the probabilities of survivorship between two persons, A and B, of any given ages, from any table of observations. In the solution of this question, Mr. M. considers it as an *equal chance*, that A dies *first*; and from this principle, derives the whole probability of B's surviving A, after any number of years. But this, when the ages are very different, must surely be a position equally, or more erroneous than those which he has condemned in other writers; and it is the more improper as the problem may certainly be solved from the tables, independently of any such assumption. Not being frequently in the habit of investigating subjects of this nature, we may, perhaps, see the objection which has been made in too strong a light; but, as it appears to affect not only the solution in question, but almost every thing which follows, we could wish Mr. M. to give it some attention in reconsidering the subject.

Art. 24. Some Properties of the Sum of the Divisors of Numbers,
By Edward Waring, M. D. F. R. S.

DR. WARING is generally considered as one of the most profound analysts of the age; but this, as well as most of his other papers, which have appeared in the transactions, are so abstruse and unimportant, that it is not easy to decypher them, or to say what purpose they are intended to answer. In the present paper, there is scarcely a single line which is not involved in algebraical symbols, except the title, so that any abstract or analysis of it would be wholly unintelligible. Till Dr. W. therefore, chuses to make himself more perspicuous and useful, we must content ourselves with barely enumerating his communications, without attempting to elucidate them. But, perhaps, the doctor, like some mathematicians of old, may wish to place this sublime science out of the reach of the vulgar; and if so, he has taken the most effectual means to accomplish his purpose.

II.

ART.

ART. VIII. *Sermons preached in the British Ambassador's Chapel at Paris, in the Years 1774, 1775, 1776.* By the late Rev. Paul Henry Maty, M. A. F. R. S. Under Librarian at the British Museum, and some time Secretary to the Royal Society. 8vo. [With an Appendix.] 398 p. Price 10 s. 6 d. boards. T. Cadell and P. Elmsley.

THE publication of this volume of sermons by the late learned and ingenious Mr. Maty, has been supported by a very numerous and respectable list of subscribers, and been made the means of raising a considerable pecuniary assistance to his widow and son. These sermons are introduced to the notice of the reader by an *advertisement of the editors*, which, from a concurrence of circumstances, it would be injustice to our readers to omit.

‘The author of the following discourses,’ say the editors, ‘although he never appeared before the public in the character of a theologian, was well known by works in another kind. Nor was he less esteemed in the world for his literary talents, than beloved for his amiable qualities, and honoured for the unspotted integrity of his conduct. These sermons have been selected from a small parcel which he left behind him; productions of a very early period of his life, before he had imbibed those unhappy prejudices, which meeting in his mind with a singular delicacy of principle, compelled him at last to relinquish a profession, which his abilities and his virtues might have adorned; a profession, which offered him such flattering prospects, as few would have had the fortitude to sacrifice to conscientious scruples. To the author’s friends these sermons will not be the less acceptable, that they are strongly marked with the peculiar character of the author; a character, which, with all its singularities, they were accustomed to respect and love, and will long remember with delight. It must be acknowledged that they are not free from the imperfections, which are incident to the compositions of very young men. They contain, however, much which edify the pious christian; nothing which may either give offence to the true sons of the established church, or blow the flame of indiscreet zeal in the bosoms of her adversaries. The subjects are chiefly practical; and if the manner be not the best, the principal fault is, that the preacher seems, what so young a man may well be allowed to me, a moralist more than a divine.

‘The editors, however, are well aware, that the difficulties in which the author’s family was left, constitute the best apology for the publication. Nor can they hesitate to make this avowal, justified as they conceive themselves to be, by the liberal contributions of the public, in a measure which they, in concert with many of her friends, recommended to the widow, as the means of a supply for the education of her son.

SAMUEL ST. DAVID’S,
CHARLES PETER LAYARD,
RICHARD SOUTHGATE.’

It is well known that Mr. Maty, in the latter years of his life, in consequence of study and inquiry, became persuaded that the Father is the one only living and true God; and that, consistently

sistently with such sentiment, he quitted his situation in the church of England, because she holds out the doctrine of a plurality of gods in her articles, and expects religious worship to be paid to them in the ordinary service of public prayer. But, while his editors give to their deceased friend the tribute that was deservedly due to his integrity, in the sacrifice he made to conscientious scruples, they seem to have delivered themselves with less propriety and justice in reciting the occasion of his secession from the established church, when they affect to characterise such his deliberate and matured sentiments, by the appellation of 'unhappy prejudices.' Prejudice is the result of early habit and education, or want of better information; and these were all on the side of very contrary opinions from those maintained by Mr. Maty, 'whose ripened faculties freed him from the slavery of other people's opinions *.' Neither do his editors appear to have been more judicious in prefixing the epithet *unhappy*, than in discriminating their author's opinions by the name of *prejudice*: for, saving indeed that sacrifice of worldly advancement which they themselves have commended, Mr. Maty was always understood to have been truly thankful for having been brought, by careful examination and conviction, from the pale of that church, in which the Father alone was not acknowledged the one only God of christians.

It is certified, as we have seen above, under the hands of the editors, that the volume contains 'nothing which may either give offence to the true sons of the established church, or blow the flame of indiscreet zeal in the bosoms of her adversaries.' This negative merit is more owing to the editors than their author. Mr. Maty's conduct is decisive, that he would not have retained some expressions which the editors have retained, and which, indeed, are peculiarly 'incident to the compositions of very young men:' and it is a serious consideration for them, how far they were justifiable in retaining and publishing certain doctrines as Mr. Maty's, which they must confessedly know he had renounced. Nor is it more honourable to them, that they have omitted the re-publication of his Reasons for leaving the Church of England, in which he *did* appear before the public as a theologian; and which paper 'more strongly marks the peculiar character of its author,' than any or all the sermons together.

This representation of the progress of his mind, this testimony of his real sentiments, this evidence of the integrity of his heart, has not, however, been suffered to remain for ever detached from the volume of sermons; but it is to some unknown friends that the possessors of the sermons are enabled to add, at the close of the volume, these few important pages, as

* See Sermons, p. 36, 37.

an 'Appendix:' for which purpose it was printed, and, as we have been informed, has been very generally circulated, and no less thankfully received.

The character also given of the Sermons, in this advertisement prefixed to them, is somewhat singular, when the reader is made acquainted with certain corresponding facts. The editors do not estimate them above mediocrity; infomuch, that they set forth, that 'the difficulties in which the author's family was left, constitute the best apology for their publication.' From this opinion it is with great deference that we dissent from the editors, even in respect of those sermons which were certainly composed by their author: for, notwithstanding the supposed apparent faults of youth in these compositions, and the consideration of a family unprovided for, being the best apology for their publication, it has so happened, that three of the sermons are so far from being the composition of Mr. Maty, that they are literally transcribed from archbishop Secker.

This oversight might very easily have happened to ordinary editors; and there are editors in whom it would have been more excuseable than in such as bishop Horsley and his coadjutors. Indeed, there is no absolute necessity that even *they* should have read or remembered the sermons of archbishop Secker; but the very humiliating estimate they have made of the archbishop's compositions, is a matter which we shall leave to be settled between bishop Horsley of St. David's, and bishop Porteus of London. In the mean time, we may be admitted to smile at the low estimation in which the writings of archbishop Secker are already held by one of his own order, and one who has also buckled on his armour in the same cause, and entered the field with more confidence than any of his predecessors or yoke-fellows.

The sermons to which we refer, are the following:

For Maty's xivth sermon—see Secker, vol. III. serm. I.

———— xvth ————— II. ——— 16.

———— xvith ————— III. ——— 11.

In regard to Mr. Maty's doctrinal opinions, it is observable that in his transcript of one of Secker's sermons, (vol. III. ser. 1.) he omits the Trinitarian ascription of honour and praise. Notwithstanding which, we find retained the notion of eternal misery, (p. 60.) of a corruption being inherent in our nature, (p. 156.) and such an expression as 'no greater happiness can be enjoyed by him, who was created in the image of a God, and whose image a God condescended to put on, than to go about doing good.'

But it is time for us to proceed to give *our* account of the sermons before us, and to make sufficient extracts that the
worthy

worthy author may speak for himself, and his readers judge for themselves.

The *first* sermon is on the wisdom of God in the works of creation, and the text from Prov. viii. 27—31. wherein he elegantly observes,

‘ Regularly built and finely decorated as the theatre of nature is, it is not till we come to consider how well adapted it is to the fable meant to be represented on it, that we fully understand the sagacity of the contriver. True it is, that the profusion of objects makes an irresistible impression on the eye; true, that the polish and perfection of each separate part raises in us the greatest admiration of that Being, who, having undertaken so great a design, has not left himself without a witness in the smallest part of it; but all this is little to what we feel, when, after reflecting that the end he had in view was successive preservation, we come to examine the means he has made use of for that end: there it is that the curtain is evidently drawn aside, and the divinity discovered in the full majesty of his glory; there it is that the proudest, the most reasonably proud of his creatures, and he that discovered the simple law by which this universal harmony is preserved, and he that made man’s first disobedience the subject of his sacred song, renounce the name of wise, which creatures as short-sighted as themselves had conferred on them; and, thoroughly conscious of their own littleness, ascribe the honour there, where it is only due. Ascribe, how justly! For once admit what near six thousand years experience has well confirmed—that forming a proper receptacle for the creatures he meant to place in it, and successive preservation, were the designs of the Creator, and then consider what a manifestation of wisdom it was to have placed the sun in such a manner as that every spot by turns should be cheered by its appearance, and benefitted by the treasure it gives birth to; what a manifestation of wisdom to have made animals various in number, and different in their natures; find each its proper food and nourishment in the country it belongs to; to have furnished each with an apparatus for providing this nourishment, a weapon for its defence, an habitation adapted to its want of it; to have made so many of them abandon their way of life, and change, as it were, their very natures, when their young ones stand in need of their protection. How comes it, if not from the deepest thought and design, that man possesses those parts double which minister immediately to his occasions; that the most useful to him are placed in that part of the body where they can be of the greatest utility; that those of which the loss would be more fatal, are most remote from danger, and best fortified against its approaches? Why does the eye naturally contract itself, when the light becomes too strong for it? Why does the stomach give such faithful indication of whatever would be contrary to the welfare of the whole frame? Why are the several passages, as well those of the senses, as those through which the aliment takes its course, provided in such a manner with bolts and bars, and doors, that shut spontaneously upon whatever has once passed through them, that nothing hurtful to that part of the system it would intrude into, can get through, nothing useful can be sent back? Nor is this all; consider the two great points of reason and conscience; the one to teach us how to make our abode here as comfortable as we can; the other to remind us as often as we swerve

from our duty. Which of us can take half these precautions for the welfare of the child he loves, which have been taken by the universal parent for all his children? Which of us has any scheme half so conspicuous, either for the wisdom of the means, or the steadiness in pursuing them?

The familiar and common objections to this argument are briefly, but very satisfactorily answered.—

• Why is there not more wisdom still? Why, especially, say some questionists, are there plants and animals that appear not only useless, but detrimental to the general system?—Such (says he) are some of the objections which have been made to the noble work I have been endeavouring to give you an idea of. As to the first, it may be sufficient to answer that, when we sufficiently understand what there is, which we shall never do, as long as we know not a fiftieth part of that earth, which is but a point in comparison of the universe, it will then be time enough to examine what there might have been. As to the second, besides that the plants and animals accounted the most noxious and the most useless, are every day discovered to be useful for some purpose or other; besides that the most dangerous of these are seldom met with in the haunts of men, who have moreover the faculty of discovering the one, and the power to subdue the other: we must remark, that it is not preservation, but succession, that we have established for the design of the Creator. Perhaps, (and revelation, so useful in clearing this as well as every other difficulty of unassisted nature, assures us that it is so) what was meant, was not unallayed happiness here, but a preparation for happiness hereafter; perhaps, what is called natural evil may be as useful as natural good, for correcting the imperfections of a Being, who could not be what he is without a power to abuse his perfection; could not be otherwise than he is, without ceasing to be free.

The lesson to be learned from this argument is not less forcibly or judiciously stated than the argument itself; and both would do credit to much older divines than Mr. Maty may be supposed to have been, when he is presumed to have composed these sermons. But having seen such superior discernment as that of Dr. Horsley mistaken, and the fabric of his criticism shaken to the very base, we must not presume to venture to erect another building, where the foundations are so very uncertain. We want his confidence, and would willingly avoid the pit into which he has fallen.

The *second* sermon is on the expostulation and challenge of Elijah, when he said (1 Kings xviii. 21.) *How long halt ye between two opinions? If the Lord be God, follow him*: wherein is shewn, with much serious piety, the extreme absurdity of not choosing between atheism and christianity, supposing they can come in competition with each other; as also the possibility there is of arriving at conviction; and the advantages which are to be expected from it.

In the conclusion of this sermon, Mr. Maty states the obligation of sponsors to attend to the religious education of those

for whom they engage at baptism, as *undoubtedly* belonging to them, in case of the death of the parents. But the difficulty, and indeed the impossibility of executing that trust, is not seldom impeded by the operation of the law of the land:—for where the parent appoints guardians and trustees for his children by will, the interference of god-fathers and god-mothers, notwithstanding the solemnity of their engagement, would be considered and treated as the effects of officious impertinence, and a desire to busy themselves in other mens matters.—This case deserves attention, as it greatly concerns the honour of religion, and requires an explicit and authorised relaxation of the engagements of sponsors.

The *third* sermon, on Gaming, is an excellent one, and well calculated for the advantage of our travelled young men, some of whom, very probably, formed part of our preacher's audience at Paris. The subject is well introduced. The text is from Proverbs xxviii. 20. *He that maketh haste to be rich shall not be innocent.*

'The words I have just read,' says he, 'seem more particularly addressed to those who are engaged in any kind of trade or commerce, and they are intended to restrain all such little acts of dishonesty, as, though not cognizable by the law, are nevertheless as contrary to morality, as they are prejudicial to the country in which they are committed. A discourse of this kind would prove uninformative to the majority, and, it is to be hoped, useless to the whole of this congregation: I have, therefore, chosen to apply the text to a vice, which, too prevalent amongst every order of men, is more particularly fatal to the higher; that vice, which robbing birth of its honours, and virtue of its prerogatives, fills the most respectable societies with persons who ought to be banished from the lowest; that vice, which levelling the understanding as much as it does the heart, is equally fatal to the interests of learning and of humanity; that scandalous vice, which, spreading itself on all sides, and introducing itself under all disguises, has already weakened some of the strongest ties, and promises every day to dissolve the rest—the *love of play*. May the reflections I have to offer upon it, reflections, neither arising from pedantry, or the affectation of a superiority which it would ill become me to assume, but dictated by the earnest conviction of duty, have the only effect ever attempted by discourses from this place; may they turn your thoughts to the object they arise from, and so prevent your throwing away fortune, character, and peace of mind, before, at least, you have learned the value of them.'

In the *fourth* sermon, on the conduct of Herod and Herodias, (from Mark vi. 26. *The king was exceeding sorry, yet for his oath's sake, and for their sakes which were with him, he would not reject her:*) are many judicious remarks, and a useful application of the subject.—And the following sermon, on the Omnipresence of God, is also deserving of a careful perusal.

The *sixth* and *seventh* sermons are on Psalm xvi. 9. *I have set God always before me: for he is on my right-hand, therefore I shall not fall.* In the former he considers the advantages to be derived from our survey of the works of nature, and from the reflections we make upon the history of past and present times: in the latter, he considers God as our guide in action, and as our strength in time of trouble, and our comfort at the hour of death. Upon the last part of his subject, he enquires with great propriety, and in a manner which will interest almost every reader,—

What is there, indeed, so terrible in death that should make the good man afraid to face it? Can he regret that he is soon to be taken away from a scene of cares and disappointments, and removed into a better country? Solomon had told him, that all was vanity and vexation below, and his whole life has been little more than a comment upon the text. And yet the pious tears which are flowing round his couch, will retard him a little in his flight; he would have wished to remain a little longer for the sake of a family, whose prospects must now be buried in his grave; for the wife whom he has tenderly loved; for the children, whose education he leaves unfinished. But he returns them to him from whom he had received them; he resigns the best and dearest presents with as much cheerfulness, though not with as much unconcern, as he has parted from all the others; for he knows that, as soon as he is taken from them, the Almighty will overshadow them with his wings, that he will become the father of the fatherless, and husband of the widow. He who, at the last sad moment, finds himself unable to call back one good action to his remembrance; who, having lost all sense of virtuous pleasures, has disqualified himself for any future society, but that of the wretched, may, and must be afraid to meet his Judge. But the resigned, the penitent, the humble sinner, he who has endeavoured to conform himself to Christ's example, and hath loved much, because much hath been forgiven him; he, supported in his last hour by that faith which hath been the principle of his life, will obey the summons without fear. He knows the tenderness of the tie which unites him to his God. He is assured, that he who made us frail and imperfect, will not expect perfection at our hands—that he hath provided a satisfaction for our imperfections. Already he sees the heavens open, angels hover round his bed, and wait to carry him to the mansions prepared for him by his Lord; he hears the comfortable voice of the Lamb who died to save him: *Come, thou blessed of my Father, inherit the kingdom prepared for thee, from the foundation of the world.*

By the way, it is most probable that Mr. Maty, whatever were his youthful opinions, would, in his more mature age, have considered repentance and amendment of life, the only satisfaction for our imperfections, which would be acceptable to Almighty God; and further would have told us, that by the *Lamb dying to save us*, he understood the death and consequent resurrection of Christ being the strongest evidence which substantiated the proffered terms of salvation, and the hopes of immortality through the gospel.

The *eighth* sermon, on Psalm cxix. 60. *I made haste, and delayed not to keep thy commandments*, pleads the necessity of improving the present time for our better preparation for death, and advancement to future happiness.

The *ninth*, (on Luke ii. 13 and 14. *And suddenly there was with the angel a multitude of the heavenly host, praising God; and saying, Glory to God in the highest; on earth peace, goodwill towards men:*) respects more particularly the state of the world at the time of the birth of Christ, and the general advantages arising from the christian revelation.

The *tenth* sermon commences with an observation, which would defeat the best sophistry of an host of unbelievers to refute, and, until it is refuted, will leave much deserved blame on those who disregard it. The subject is taken from Acts xxiv. 8. *Why should it be thought a thing incredible with you, that God should raise the dead?* and the discourse begins,

‘If, as a celebrated writer has it, credulity serves ignorance for a pillow; it must be owned too, that laziness and self-love have often taken incredulity for their’s. But surely it is as much a sign of littleness and incapacity to disbelieve, as it is to admire every thing. Doubtless, if the thing proposed has a palpable absurdity upon the very face of it, or if it is offered to be supported by weak, and, at best, suspicious evidence, we do right to refuse it our assent; but then, we ought to be well assured the deception is not in our own weak eyes, and that we do not make our own inadequate conceptions the sole criterion of all possible contingencies.’

In his address to his auditors, he solicits their attention, by a very pleasing recital of his situation:—

‘Very inferior to the apostle in all the requisites of christian oratory,’ says he, ‘may I not flatter myself with one advantage over him in the characters of those I am speaking to? May I not hope most of you want only to be reminded of the things which belong to your peace; or that if there are any unfortunately tainted by the prejudices of the times, I have not at least either Festus’s insults, or Agrippa’s want of candour to apprehend from them.’

He then proceeds to shew, that the making us rise from the dead, will be a free act of God’s power, which revelation alone can assure us; and that reason, unable of herself to procure this assurance, receives it with complacency when it is made to her.

His objections to the resurrection of the same body are argumentative, and philosophically conclusive; they are, perhaps, as well stated as in any part of the controversies on that subject. They shall, therefore, be submitted to our theological readers.

‘The deists,’ says he, ‘would not attempt to contradict the particular fact, [the resurrection of Christ,] if we did not make use of it to prove a general proposition, *As in Adam all die, so in Christ shall all be made alive.* This is what he rejects with disdain; and, it must be owned, he would do it with reason too, if, instead of resting satisfied with what has been taught us by the evangelists and apostles, we should adopt the reveries and baseless superstructures of modern philosophers.

sophers. If, for instance, we should pretend our bodies will be exactly the same at the resurrection as they are now; how is it possible they should be exactly the same? What size, what shape, what dimensions could a man have, if all the atoms that, at separate times, have entered into his composition, were collected into one mass? Is the world, or even the universe, large enough to supply its assembled inhabitants, of all ages, with matter? How can it be possible, that elements, which have passed successively through many bodies, should at the same time resume their places in each of them? Who should adjudge the particle, which, like the wife mentioned in the gospel, has not only belonged to seven, but to seventy times seven proprietors? The ground is not tenable; thank heaven, then, that we are not obliged to defend it; let us repair to the eminence where indeed we shall be impregnable; let us assert, with St. Paul, that, though we shall not all die, we shall be all changed; that we shall rise indeed with bodies, but with different and far more glorious bodies than those we went to sleep in.

The *eleventh* sermon, is on part of the prayer of Simeon,—*Lord now lettest thou thy servant depart in peace, according to thy word. For mine eyes have seen thy salvation.* (Luke ii. 29, 30.) The design of this sermon is to explain the motives of this disinterested joy; to point out the reasons of this apparently intemperate longing after death; and to enforce the practical lessons which the good old man has left us.

Occasion is taken in the course of the argument of this sermon, to speak of attendances on public executions, with stronger reprobation than the case may require. When they are beheld with the eye of indifference, they cease to be a terror to evil-doers; but still the cause of humanity must, on these sad exhibitions, give way to general utility; otherwise we should lose the benefit of example, and give to the civil magistrate a plea for executing the laws against criminals in private.

The immateriality of God is the subject of the *twelfth* sermon, John iv. 24. *God is a spirit, and they that worship him must worship him in spirit, and in truth.* Mr. Maty first presents us with his philosophical notions of matter and spirit. He then considers the ceremonial part of public worship, and the sincerity with which the overt-act of worship should be performed; and afterwards proceeds more particularly to recommend imitative worship, that is, to endeavour to imitate the excellencies and perfections of the Deity.

The *thirteenth* sermon, preached on a fast-day, during the American war, is a call upon the different ranks of men to live and act up to their religious profession. It is written in the language of an honest heart, and has for its text Isaiah v. 25. *For all this his anger is not turned away, but his hand is stretched out still.*

As we have now arrived at the *fourteenth* sermon, which, with the two following, have been announced to be the original sermons of Archbishop Secker, we may spare any further extract.

tract. Observing indeed, once more, by the way, that Mr. Maty, in the close of the fourteenth sermon, following the words of the venerable archbishop, prays for improvement in the affections of piety, 'through faith in the merits of our Redeemer, and a right use of the suggestions of the divine spirit;' but there he concludes: whereas his Grace proceeds—'to whom, with the Father Almighty, be honour and praise, now and for ever!'—We trust, however, on the authority of the editors, that this sin of omission, though discovered, will give no more offence to the true sons of the established church, than any thing that shall be found written in the book.

Mr. Maty's learning, genius, and integrity, were above our praise; nevertheless we greatly approve of the justice done to his memory by some anonymous friends, in preparing the Appendix, which we have already mentioned with pleasure, as it exhibits most unequivocal testimony of his inquiry into religious truth, and his resolution and virtue to follow whithersoever that should lead him. His sermons will improve the heart of any one who looks for instruction; and his reasons for leaving his situation and his prospects in the established church, will arrest the attention and deliberate consideration of every serious and inquisitive mind; and of many, who, while their chains do gall them, ardently pray and pant for that just measure of liberty, in things pertaining to religion and conscience, wherewith Christ hath made them free. O. O.

ART. IX. *On the Importance of Religious Opinions.* Translated from the French of M. Necker. 8vo. 458 p. Price 6s. sewed. Johnson, 1788.

MR. NECKER in the introductory chapter informs his readers, that when his thoughts were detached from political disquisitions, he found his active soul still restless, and in want of an employment of equal importance—he wanted to be useful to his fellow-creatures. He did not retire, like a selfish courtier, loaded with the execrations of the people he had oppressed, consequently in solitude his mind was not devoured by discontent; and his natural elasticity made him soon strike out a new track in the same road, which he discovered not to be far removed from his former habit of thinking, as he pertinently observes, "that the calm which succeeds business seems to be the season most favourable to meditation,"—past objects and scenes flit across the mind, and are reviewed with tranquillity.

The first chapter is on the connexion of religious principles with public order; in which he ably proves, that the wisest laws would not be sufficient to restrain men within the bounds of morality without those powerful motives, which religion offers to interest the affections, and enlighten the understanding.
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The hopes inspired by a belief in the reality of a future happiness are the only solid support of virtue.

Those who represent the obligations of religion as indifferent, assure us, that we may repose safely the maintenance of morality on some general sentiments, which we have adopted; but do not consider that these sentiments derive their origin, and almost all their force, from that spirit of religion which they wish to weaken. Yes, even humanity, this emotion of a noble soul, is animated and fortified by the idea of a Supreme Being; the alliance between men holds but feebly from the conformity of their organization; nor can it be attributed to the similitude of their passions, that continual source of so much hatred; it depends essentially on our connexion with the same author, the same superintendant, the same judge; it is founded on the equality of our right to the same hopes, and on that train of duties inculcated by education, and rendered respectable by the habitual dominion of religious opinions.

But supposing virtue is allowed to be its own reward, it can only appear to be so when the whole of life is considered, and how few men have such an enlarged view? Besides, do they not require a strong curb before their reason attains sufficient strength to comprehend arguments merely addressed to the understanding, when the present passion loudly speaks a very different language?

Abstract ideas, the best arranged, can never conquer us but by long arguments, since the peculiar nature of these ideas is to disengage our reasoning from the feelings, and consequently from striking and sudden impressions; besides, political morality, like every thing which the mind only produces, would be always for us merely an opinion; an opinion from which we should have a right to appeal, at any time, to the tribunal of our reason. The lessons of men are nothing but representations of their judgment; and the sentiments of some draw not the will of others. There is not any principle of morality, which, under forms absolutely human, would not be susceptible of exceptions, or of some modification; and there is nothing so compounded as the idea of the connexion of virtue with happiness: in short, while our understanding has a difficulty in comprehending and clearly distinguishing that union, the objects of our passions are every where apparent, and all our senses are pre-engaged by them. The miser beholds gold and silver; the ambitious man, those honours which are conferred on others; the debauchee, the objects of his luxury; virtue has nothing left but reasoning; and is then in want of being sustained by religious sentiments, and by the enlivening hopes which accompany them.

Religious instructions have the peculiar advantage of seizing the imagination, and of interesting our sensibility, those two brilliant faculties of our early years: thus, then even supposing that we could establish a course of political morality, sufficiently propped by reasoning, for defending from vice men enlightened by maturity, I should still say, that a similar philosophy would not be suitable to youth, and that this armour is too heavy for them.

The same subject is treated in the following chapter, and carried still further, for he proceeds to show that the authority of laws, the influence of opinion, the desire of fame, are not altogether

altogether equal to the effect produced by religion in its most simple state.

‘ The idea of a God, at the same distance from all men, serves to console us for that shocking superiority of rank and fortune under the oppression of which we live; it is necessary to transport ourselves to the heights religion discovers, to consider with a kind of calmness and indifference the frivolous pretensions of some, and the confident haughtiness of others; and such objects of regret, or of envy, which appeared a Colossus to our imagination, are changed into a grain of sand, when we contrast them with the grand prospects which such sublime meditations display to our view.

‘ Religion then comes continually to assist the civil legislation, it speaks a language unknown to the laws, it warms that sensibility which ought to advance even before reason; it acts like light and interior warmth, as it both enlightens and animates; and what we have not sufficiently observed, is, that in society its moral sentiments are the imperceptible tie of a number of parts, which seem to be held by their own agreement, and which would be successively detached, if the chain which united them was ever to be broken.

‘ A perfect model is necessary to fix the admiration of men; and it is only by an intercourse more or less constant with that first model, that several opinions which seem, in appearance, to arise merely from convenience, have consistency.’

And speaking of fame :

‘ The world, only judging of actions in their state of maturity, takes not any account of efforts; and, as men do not seize the palm till the moment when they approach the goal, it is necessary, at the commencement of the career, that every one should derive from his own force his courage and perseverance.’

And from all that has been said draws the annexed deduction:

‘ Every thing is replaced and firmly established by religion; it surrounds, I may say, the whole system of morality, resembling that universal and mysterious force of physical nature, which retains the planets in their orbits, and subjects them to a regular revolution; and which, in the midst of the general order it maintains, escapes the observation of men, and appears to their feeble sight unconscious of its own work.’

In the two subsequent chapters some objections are started and answered. And Mr. Necker proceeds to show the influence of religious principles on our happiness.—He first observes,

‘ That men, when they have advanced a few steps in the world, and as soon as their intellectual faculties begin to open, extend their views, and live in the future; sensual pleasures and bodily pain only detain them in the present; but in the long intervals which exist between the renewal of these sensations, it is by anticipation and memory that they are happy or miserable; and recollection is only interesting, as it is perceived to keep up the connexion between the past and future.’

And continues in an eloquent strain to demonstrate the comfort that flows from the hopes religion unfolds. The prospect
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of futurity only gives consequence to the present scene, and true dignity to the human character, by rendering the cultivation of the faculties an object of real importance.

* What would become of the pleasure which we find in the development, exercise, and progress of our faculties, if this intelligence, of which we love to glory, was only the result of chance, and if all our ideas were but a mere obedience to the eternal law of motion; if our liberty was but a fiction, and if we had not, if I may say so, any possession of ourselves?

* What would become then of that active spirit of curiosity, whose charm excites us to observe continually the wonders with which we are surrounded, and which inspires, at the same time, the desire of penetrating, in some measure, into the mystery of our existence, and the secret of our origin? Certainly it would little avail us to study the course of nature, if this science could only teach us to comprehend the afflicting particulars of our mechanical slavery: a prisoner cannot be pleased to draw the form of his fetters, or reckon the links of his chains.

* But what a subject of glory are the endowments of the mind, when we can consider them as a participation of a sublime nature, of which God alone is the perfect model. And how delightful then to yield to the ambition of elevating ourselves still more, by exercising our thoughts and improving all our faculties!

* In short, how many charms has the observation of nature, when, at every new discovery, we believe we advance a step towards an acquaintance with that exalted wisdom which has prescribed laws to the universe, and maintains it in harmony! It is then, and only then, that the study is truly interesting, and the progress of knowledge becomes an increase of happiness.

And that while religion improves the understanding, it affords a solid support during the different vicissitudes of life:—it is the friend of the oppressed, the refuge of the being, who has been unjustly or cruelly slandered, as well as of the man of feeling, who is fatigued with viewing the vices and depravity of the world.

Without these enlivening hopes where would be the enjoyments of friendship? How unite to that charm of our days the habitual image of a death without hope? It would, indeed, be a dream of pleasure, and we should soon wake to a keener sense of anguish; in short, 'the world, without the idea of a God, would be only a desert embellished by a few delusions;—yet men, disenchanted by the light of reason, would find nothing throughout but subjects of sadness.'

One excellent observation more we will quote before we quit this interesting division of the subject.

* I must still add, that virtue, by uniting a motive to all our actions, and by directing towards an end all our sentiments, habituates our mind to order, and justness of conception; and prevents our wandering in too great a space: thus I have often thought, that it was not only by his vices, that an immoral man is dangerous in the administration of public affairs; we ought to fear him also as unable to comprehend

comprehend a whole, and for his want of capacity to rally all his thoughts and direct them towards any general principle: every kind of harmony is unknown to him, every rule is become a burthen; he is busy, but only by starts; and it is by accident that a man, always versatile, stumbles on what is right.'

The chapter, which shows the effect of religion on sovereigns, we shall pass over as not generally useful, only remarking, that the author has displayed in the course of it a profound knowledge of the human heart. A popular objection is then answered, tending to prove that the evils supposed to arise from theological controversies, proceed from the ungoverned passions of men; and that religion is only the pretext. 'Would it be proper to stifle every kind of self-love and activity, by reciting the different crimes which covetousness, pride, and ambition have given rise to?'

The good effects arising from a day of rest is next considered, in which the author appears in the character of a sound politician, and the friend of the friendless.

Afterwards examining the effects the single idea of a God would have on morality—he attempts to add some weight to the grand firm truth, *that there is a God*. Expatiating on it, some other abstruse questions, connected with it, are introduced, and he becomes an advocate for free-will, the natural immortality of the soul, and the extent of our faculties.

'The grandeur of the human mind is indeed a vast subject of reflection; this marvellous constitution seems to remind us perpetually of a design proportioned to such a noble conception; it seems almost unnecessary that God should have endowed the soul with such noble faculties for such a short life as ours, to fulfil its limited plans and trivial pursuits: thus every thing authorizes us to carry our views further; were I to see such men as Columbus, Vesputius, Vasco de Gama, in a ship, I should not suppose that they were mere coasters.

'Thus, in this system, the corporeal body, which distinguishes us to the eyes of others, is only the transitory habitation of that soul which is not to die; of that soul susceptible of continual improvement, and which, by degrees we can have no idea of, will probably approach insensibly to that magnificent period, when it will be thought worthy of knowing more intimately the Author of Nature.'

If his conclusion is not admitted, it must be granted that

'The universe and its majestic pomp, would then have been only destined to serve as the theatre of a vain representation; and such a grand idea, so magnificent a conception, would have had for an object a mere dazzling chimera. What would then have signified that mixture of real beauties and false appearances? What had signified that concourse of phantoms, which, without design or end, would be less admirable than a ray of light, destined to enlighten our abode?'

He apprehends that a man must be destitute of feeling and imagination who confines himself to the narrow circle of demonstrated truths; what we perceive confusedly is of more value than all we certainly know.

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Our limits will not allow us to follow M. N. through a long metaphysical labyrinth, notwithstanding animated descriptions of nature are dispersed to enliven the intricate path; and great penetration and ingenuity appear in his manner of treating subjects, which thoughtful men cannot help sometimes meditating upon, though they can only shelter themselves in the opinions which are not manifestly absurd—those which are the least contradictory to the acknowledged character of omnipotence.

‘ Though we see in men but a faint sketch, a weak shadow of something more complete and admirable; we perceive that he is, to speak thus, at the commencement of thinking; and all his cares, all his efforts, to extend the empire of that faculty, only inform him, that he tends continually towards an end, from which he is always distant; in short, in his greatest exertions he feels his weakness; he studies, but he cannot know himself; he makes a few petty discoveries, sees some trifling wheels, whilst the main spring escapes his search.’

The inference that results from the general laws of nature—is a probability—almost amounting to certainty in the present case.

Speaking of the respect due from philosophy to religion, he alludes to christianity, and remarks,

‘ We now reckon, amongst those who oppose a contemptuous smile to religious opinions, a multitude of young people, often incapable of supporting the most trivial arguments, and who, perhaps, could not connect two or three abstract propositions. These pretended philosophers artfully, and almost peridiously, take advantage of the first flight of self-love, to persuade beginners, that they are able to judge at a glance, of the serious questions which have eluded the penetration of the most exercised thinkers.’

This leads to reflections on intolerance, and on the morality of the christian religion.

‘ The most distinct characteristic of christianity is the spirit of charity and forbearance which pervades all its precepts. The ancients, undoubtedly, respected the beneficent virtues; but the precept which commends the poor and the weak, to the protection of the opulent, belongs essentially to our religion. With what care, with what love, the Christian legislator returns continually to the same sentiment and interest! the tenderest pity lent to his words a persuasive unction; but I admire, above all, the awful lesson he has given, in explaining the close union established between our sentiments towards the Supreme Being and our duties towards men. Thus, after having termed the love of God, *the first commandment of the law*, the Evangelist adds: *and the second, which is like unto it, is to love thy neighbour as thyself.* The second, which is like unto it! what simplicity, what extent in that expression! Can any thing be more interesting and sublime, than to offer continually to our mind the idea of a God taking on himself the gratitude of the unfortunate? Where find any principle of morality, of which the influence can ever equal such a grand thought? The poor, the miserable, however abject their state, appear surrounded with the symbol of glory, when the love of humanity becomes an expression

pression of the sentiments which elevate us to God; and the mind ceases to be lost in the immensity of his perfections, when we hope to maintain an habitual intercourse with the Supreme Being, by the services which we render to men; it is thus that a single thought spreads a new light on our duty, and gives to metaphysical ideas a substance conformable to our organs.'

Its most sublime precept is then touched.

'That pressing recommendation to do good in secret, without ostentation, is the result of a salutary and profound thought: the legislator of our religion undoubtedly had perceived that the praises of men was not a basis sufficiently steady to serve for the support of morality; and he discerned, that vanity, allowed to enjoy these kind of triumphs, was too dissipated to be a faithful guide; but the most important part of that precept is, that morality would be very circumscribed, if men only adhered to those just actions which all the world might see; there are not many opportunities to do good in public, and the whole of life may be filled by unseen virtues: in short, from that continual relation with our conscience, a relation instituted by religion, there results an inestimable benefit; for it is easy to perceive, that if we have within us a clear-sighted and severe judge, this same judge turns comforter and friend every time that we are unjustly condemned, or when events do not answer according to the purity of our intentions; and we believe then that we have almost two souls, one aiding and sustaining the other on every occasion in which virtue unites them.'

The conclusion refers to the whole subject, the importance of religious opinions to private happiness.

'Where shall we find a universal rendezvous, if not in those unalterable ideas which are so consonant to our nature, which should equally interest us all, being suited to all without distinction; and which are ready to welcome us when we see the folly of earthly pursuits?'

A lively imagination, which, while it animates reason, does not lead it astray, seems to pervade the whole work, and some happy effusions continually occur; but in general the style is laboured, the epithets are too numerous, and even tame when applied to the Supreme Being: to man they may give dignity—but language fails when the attributes are mentioned, to which we add the word infinite—and the simplest words best express our sense of the vast distance which separates human qualities from their prototypes.

Many excellent sentiments were at first expressed with energy, but afterwards more widely diffused; the spirit that animated them became vapid, or was lost in a profusion of sounding words: and it is to be lamented, that too frequently far fetched phrases obscured the simple dictates of good sense, and weakened their force. Indeed, want of arrangement is conspicuous throughout, and it seems to arise from a number of ideas crowding into the author's mind impetuously, to some of which he alluded, before he has allowed them to drop from his pen. The book is certainly very unequally written; in one page easy flowing eloquence gives dignity and interest to the diction, in another the thoughts are laboured, and bombast swells the turgid periods. These re-

marks will account for some liberties occasionally taken, and we think very properly, by the translator.

But though the author does not appear uniformly ingenious and perspicuous, he is ever animated by a love of virtue, and the importance of religion to *his* happiness cannot be doubted; his sensibility animated his humanity, and he unweariedly endeavours to give new weight to those grand truths which support the dignity and happiness of his fellow-creatures; few of whom, it is imagined, can peruse this production without feeling the necessity of practising the virtues he so earnestly recommends,—without perceiving the simple, yet sublime harmony of that system which unites men to each other, and to that Being who is the source of all perfection.

T.

ART. X. *A true and faithful Account of the Island of Veritas; together with the Forms of their Liturgy; and a full Relation of the religious Opinions of the Veritarians, as delivered in several Sermons just published in Veritas.* Small 8vo. 171 p. Price 2s. 6d. sewed. Stalker.

WHEN we first cast our eyes on the title page of this volume, we expected a new Gulliver, in burlesque, of Mr. Keate's Pelew Islands, and were not a little disappointed to find a serious Utopia, apparently intended to recommend certain alterations in our civil and religious establishment.

The civil institutions of Veritas, are chiefly intended to resemble those of Great Britain; but we apprehend there are some of our readers who will not be inclined to think this projector has improved upon his model, when they are informed, that his improvements consist in an elective monarchy; a chancellor independant of the crown, and with powers apparently superior to those of the monarch; a house of peers, who, like the lord mayor of London, are to lose both their title and functions at the end of the year; and that for the entertainment of the populace, he has reserved all the blessings of confusion in annual parliaments and annual elections.

The liturgy of the Veritarians is also copied from the liturgy of the church of England; but innovation is not always improvement. In an improved republication of our liturgy, we should expect to find it divested both of its prolixity and its repetitions; but neither of these objections are entirely removed in the liturgy before us. Several unnecessary parts are retained, many unnecessary parts are added, while some of the most beautiful and expressive, in the original, are omitted. There is no thanksgiving in the morning, and no confession in the evening service; why the two following paragraphs should make a part of a *religious* creed, we confess our sagacity has not been able to discover.

* I believe that the earth is a small orb (in comparison with the rest of the creation) revolving round the sun along with other orbs, forming

ing one system; and which, although of immense extent, occupies but as a point in the incomprehensibility of space.

'I believe that God made the stars, whose distance from us is so great as to be immeasurable. And perceiving, that on earth he has done nothing in vain: I do not doubt but the stars are systems of worlds, filled with creatures who partake of the bounty of God.'

But what offended us more particularly is, that while these philosophical dogmas are taken for granted, the scriptures are only spoken of as 'esteemed by many nations to be the inspired work of God; the bible is quoted as a common book:—'as we read the Jews did, &c.' 'according to the bible, &c.' and the commandments 'are said to have been delivered to Moses.'

The obsolete phraseology of the liturgy is also retained, even where it evidently is ambiguous and corrupt: 'Prevent us, O Lord, in all our doings, &c.' In the marriage ceremony, we find the inconsistent assertion, 'that marriages are equally sacred without conforming to ceremonies,' (rare doings in Veritas!) and in the burial service, the incomparable 15th of Corinthians is strangely omitted.

There is nothing striking in the discourses which are annexed: they are, at best, but third-rate sermons on common topics.

B.

ART. XI. *An expostulatory Address to the Rev. Dr. Priestley; containing an Apology for those who conscientiously subscribe to the Articles of the Church of England, and in particular to the Doctrines of the Trinity, and the Divinity of Christ.* By the Rev. John Hawkins. Worcester. Smart, 56 p. 1s. 6d.

THE author of this pamphlet appears to possess more candour and liberality of sentiment, than have fallen to the share of several of Dr. Priestley's antagonists. He strongly disapproves the ungenerous attacks that have been made upon his character and abilities, and declares that his private sentiments towards him are those of friendship and esteem. He thinks the doctor, in his turn, greatly to blame, for the severe censures he has passed upon the ministers of the established church.

Our author declines a discussion of the questions before him in that historical point of light in which they have of late so much engaged the attention of the public, and contents himself with stating and defending his idea upon the popular ground of scripture phraseology. He pleads for a certain *distinction* in the divine existence, which he considers himself obliged to admit from the evidence of scripture, whilst he assents to the term *person* employed to express it, for the sake of peace. To obviate the charge of contradiction re-echoed from all parts against the doctrine of the Trinity, our author employs a variety of the images and illustrations generally called

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in to assist the conception of this mysterious subject. With what success this point is laboured, we do not pretend to determine, but we may be allowed to conjecture, some of our readers will think he has asserted a proposition to be true, whilst he disclaims every possible sense in which it can be taken.

Upon the subject of subscription nothing original occurs. In the beaten track of argument, our author urges, that the articles are to be considered as articles of peace rather than of faith; that they were never intended to produce an entire uniformity of opinion in the points explained in them; that they are purposely couched in ambiguous language, to accommodate moderate and sober men of different persuasions, and that the intention of the legislature, not the meaning of the composers, is to be considered by the conscientious subscriber. We cannot dismiss this article, without remarking the following passage, which excited our astonishment. 'Say what you will of theological intolerance; were I to form my judgment from your *writings* only, I should really judge you to be *one* of the most intolerant theologians of the age,' page 14. Surely a man of our author's sense and candour knows how to distinguish betwixt a strong *disapprobation* of sentiments, which is all the doctor has ever expressed, and a *disposition* to persecute men for retaining them.

A. B.

ART. XII. *Critical Introduction to the Study of Fevers, Read at the College of Physicians for the Guelphian Lectures.* By Francis Riollay, M. D. 8vo. 1s. 6d. Cadell.

THIS work consists of three lectures which contain a short history of the different theories of fever that have prevailed from the era of Hippocrates to that of Cullen, and concludes with some observations on the subject by Dr. Riollay himself.

1. The first lecture brings the history down to the days of Sydenham, and is a record of bold conjectures, and wild hypotheses, with no reference to experiments, and little alliance with nature or truth.

2. The second lecture informs us that, after a lapse of two thousand years, Sydenham found the science of medicine little advanced beyond the state in which Hippocrates left it; and endeavours to account for this circumstance by observations, which if not new, are certainly just. Instead of wasting his time in the study of the Greek writers, Sydenham devoted himself to observations on nature, and by this means was enabled to enrich medicine with many great and solid improvements. To these Dr. Riollay gives every proper praise; but he justly observe, that the same approbation cannot be given to Sydenham's speculations, as to his practice. On the contrary,

trary, after explaining his doctrine of different fevers depending on certain occult qualities of the atmosphere, he points out that this is not founded on induction, and that it is a theory which the late great discoveries in aerology do not support.

From Sydenham our author passes to Sauvages, Hoffman, Boerhaave and Cullen, stating the doctrine of fever peculiar to each; and having thus cleared his way, he prepares us for his own observations on the subject in the concluding lecture.

3. Considering the striking diversity in the doctrines of fever delivered by these great theorists, Dr. Riollay enquires, whence it arises that their methods of cure are so much alike? Because, theory is as yet very imperfectly connected with practice, 'and hence,' says he 'systematic writers in physic make an exception to the common maxim, that the best part of an author is his writings.'—Our author is, however, disposed to think, that practice and theory may be one day inseparably united, and with a view to so desirable an event, he proposes his own sentiments of the nature of fever, which we insert in his own words.

'Many reasons incline me to believe, that *fever* is no *disease* in itself; that, in all cases, it is *symptomatic* of some affection; and that it never is *primary* or *essential*. Where the disturbance of functions points out the seat of the disorder, *fever* is unanimously called *symptomatic*; but if the part affected is not obvious to the senses, it is reckoned *essential*: whereas, it is more natural to think, that as in many cases fever is a symptom of a *particular* affection, it also is a symptom when the affection is *general*. *Fever* seems to be *Nature's common signal of distress*, which on most occasions she displays for relief, though very variously. Sometimes, unnecessarily alarmed, she expresses her fears in too forcible accents; sometimes, though dangerously situated, her voice is with difficulty heard, as if unable to raise it, or insensible of her danger. In some cases, she points out the seat and cause of her trouble; in others, so many places are attacked at once, that she thinks it useless to mention any particularly. At times, confiding in her own powers, she soon quells the disturbance she had occasioned, and, by repeated exertions, repels successive attacks; at others, impressed with a constant sense of danger, she either unremittently signifies her situation, or allows herself but a few moments of rest. Sometimes also, as if under the various influence of hope, fear, and incessant anxiety, her signals are as irregular as her sensations, and keep her observers at a loss to understand her meaning.'

Dr. Riollay has been more accurate in his account of the opinions of the dead than of the living. What he has delivered as the sentiments of the former we believe to be correct; but there appears some error in his apprehension of the doctrines of Dr. Cullen.

'If,' says he, 'any ingenious writer should think fit to see nothing like morbid matter in the causes of fever, but in his public lectures should teach that a noxious power applied to the body occasions a spasm in the capillaries, which spasm creates fever: if he should prefer the expression of *noxious power* to that of morbid matter, and choose for an inlet into the constitution the pores of the skin, which, for the

greatest part, are commonly covered, rather than the tubes leading to the lungs and stomach which are always open, &c.

We do not go on to the conclusion, because the premises are inaccurate. Dr. Cullen, to whom the allusion is evidently made, supposes the noxious power producing fever, to act primarily, not on the surface of the body, but on the brain and nervous system, inducing diminished energy; and the spasm on the extreme vessels he ascribes, not to the *noxious power*, but to the *vis medicatrix naturæ*, as a means by which an encreased action of the heart and arteries is induced, and the energy of the system restored.

Dr. Riollay, though a foreigner, writes the English language in an easy and pure stile, and has prefixed a Latin exordium, more to be praised for the expression which is good, than for the sentiments which are fullsome and adulatory.

We agree with him in rejecting all the doctrines of fever which have hitherto appeared, and we carry our scepticism so far as to reject his also. It is like the rest, a mere hypothesis; one of the spurious offspring of fancy, which may be true or may be false. And this we say without any impeachment of the abilities of Dr. Riollay, which are certainly respectable.

S.

ART. XIII. *A Treatise on Diluents, and an Enquiry into the Diseases of the Fluids of the Human Body, to ascertain the Operation of Diluents upon them. With Dilution practicably applied to particular Diseases: wherein the efficacy of Mineral Waters is considered. To which are prefixed, Observations upon common Water, as far as it respects the Subject of Attenuants.* By Thomas Jameſon, Surgeon of his Majesty's Navy. 8vo. p. 134. Pr. 2s. 6d. sewed. 1788. Murray.

Our author has chosen a subject that would seem to afford but little matter for a medical disquisition. The principle, on which watery fluids act on the animal body, is so obvious, and the impulse which nature has given to all animals to have recourse to them, where a supply of these fluids becomes necessary, is so universally and unequivocally experienced in the sensation of thirst, that one would imagine there was little occasion for the directions of the physician in the use of them. In the ingenious production before us, Mr. Jameſon has, however, proved, that an attention to this subject is of considerable moment in the treatment of many diseases, and that probably the good effects of many diet drinks, mineral waters, medicated ptisans, &c. in many instances, are more to be ascribed to the large quantity of the simple element received into the system, than to any specific impregnation they may contain. For our author's

author's reasons for this supposition, and for some other remarks which we think important, we refer the reader to the pamphlet itself, a perusal of which we would recommend to medical practitioners, because we think it likely to be useful in exciting their attention to a subject, which appears unimportant, perhaps, only because we are familiar with it. This treatise is exceedingly well written, and we may add remarkably well printed.

Y.

ART. XIV. *The Oeconomy of Health, or a Medical Essay, containing new and familiar Instructions for the attainment of Health, Happiness and Longevity: in which the Nature of the Human Mind is accurately investigated, and its Union and Connexion with the Body systematically explained.* By Andrew Harper, late Surgeon to his Majesty's Garrison in the Bahama Islands. 8vo. 75 p. Price 2s. Stalker, 1788.

OUR author modestly calls this a medical essay, but he might have called it metaphysical, for he speaks very learnedly of the soul; and, without either mentioning Hartley, or Priestley, maintains its materiality.

'This power, he says, is best known, and I think most happily described by the common terms mind, life, or soul. Now, although I profess, and indeed must treat of this power or mind as an essential and organic part of the human structure, I am ready, at the same time, to declare (lest I should mislead the weak or ignorant) that this doctrine ought not, nor by any means can be deemed repugnant to the belief of immortality, or a future state of existence: for where is the objection in respect of reason or philosophy, against the opinion, that this power, soul, mind, or animating essence of the body, immutable in its properties, may, at the final hour, sublime as it were from the *caput mortuum*, that is, soar aloft, and survive the grosser materials, which the laws of specific gravity fix to the earth, and the texture of parts subjects to separation and dissolution?'

Or he might have called it moral and poetical. Both these characters appear in the following period:

'Beauty, order, dignity and happiness, are amiable to the mind of man, and illuminate with congenial rays the elevated faculties of the soul; while deformity, turpitude, vice and misery compose the horrid contrast, that disgraces society, degrades the mind, and brutalizes the species.'

Or from the explanation of the following fact, it would seem to deserve the epithet of philosophical.

'A pendulum of any kind, suspended in such a manner as to receive no other motion than that conveyed to it by the pulsation of some of the large arteries of a person in health, makes a certain number of stronger vibrations than ordinary, corresponding to the hour of the day. If the position be true, (which I have often proved, by resting the right arm over a cup or common beer glass, holding one end of a piece of thread between the thumb and finger, with a ring, or such like, fastened to the other end, which reached towards the centre of

the cavity) the inference must be, that there is a certain number of extraordinary pulsations in the arterial system, within the space of every hour, varying with the sun's distance from the meridian. This experiment I only mention as deserving further investigation, as it might lead to the discovery of those periods when the paroxysms of fevers, &c. may be expected, and thus ascertain the most proper time for the exhibition of medicines.'

Speaking of the education of young people, he says,

'The ductile fibres are easily capable of inflexion and modulation, therefore the brightest springs of the system may be moved, cherished, and augmented; and also the exuberancy and disproportion of parts suppressed, fashioned and amended.'

He has some other equally curious remarks on the form of the head and face, which he says 'are the true physiognomical parts, as they immediately shew the true mould and measure which circumscribe the prime movement of the brain:' with various others of a similar kind, on which we shall observe, in our author's own words, "If one fancy be built upon another which has nothing better than fancy to support it, the airy phantom may be raised to a prodigious height, and the bubble suspended, till, at last, it burst invincible in the romantic wilds of physical delusion.'

We very much fear that neither the preservation of health, the removal of disease, nor the attainment of long life and happiness, as promised in the title page, will be much promoted by this publication. I.

ART. XV. *A new compendious System on several Diseases incident to Cattle; wherein the Disorders are orderly described, and the Symptoms of each Disease obviously laid down; together with a complete Number of Medicines for every Stage and Symptom thereof. There is also annexed an Essay on the Diseases incident to Calves, and their curative Indications. In the Course of this Work will be found several Observations on the Diseases peculiar to Horses, and their proper Method of Treatment.* By Thomas Topham. 8vo. 421 p. Price 6s. in Boards. Scatchard and Whitaker, 1788.

THE following extracts will inform the reader of the nature and merits of this publication. On the subject 'of a lethargy or inflammation of the head, commonly called a dozingness or vertiginousness;' our author begins by telling us, 'that the disease should be dissolved at its first appearance.' And afterwards says, 'I have sometimes known this disorder to terminate in a frenzy, but that is no unfavourable symptom; for when the spirits begin to animate, and the blood, by the assistance of repeated hæmorrhages, begins to hasten its motion; it brings on profuse sweats, opens the cuticular glands, unlocks the necessary motions of nature, and at last converts the disease into health.'

But

But lest this should not be sufficient, we will present the reader with the following panegyric on a medicine, which the author recommends in the chapter on the subject of the evacuation of bloody urine.

'This medicine deserves every encomium due to physic; it so *contemperates* the acrid, *incrassates* the thin, and refrigerates the hot boiling blood; it strengthens and corrugates the fibres, and closes up the mouths of the ruptured vessels; it has place in the hæmorrhages: it allayeth extreme thirst, and *humectates* the dry parched parts. This medicine consists of mild, soft, mucous particles; it obtunds the acrimony of humours, and thickens the too thin serum, and is a good diuretic; it is a well suited medicine in hot constitutions; it restores the lost ferment of the stomach, assists the viscera; it *adulsi* the juices, opens obstructions, and promotes a requisite discharge; it puts an effectual stop to disorders arising from relaxed, diseased vessels; allays their irritation, and restores their due tone.'

We wonder that-Mr. Topham, who boasts of having had 'the experience of sixty years practice,' should write such nonsense.

G.

ART. XVI. *A Series of Letters addressed to Sir William Fordyce, M. D. F. R. S. containing a Voyage and Journey from England to Smyrna, from thence to Constantinople, and from that Place overland to England; likewise an Account and Description of the Countries, Cities, Towns, and Villages, through which the Author passed; together with the Treaty of Commerce between the Court of Great-Britain and the Sublime Port. Translated from the original by the Author. To which is prefixed a short Answer to Volney's Contradictions on Ali-Bey's History and Revolt; and an Appendix containing a particular Description of the Holy Land, and a concise Narrative of the modern Patriarchs who resided in that Holy See, from the beginning of the sixteenth Century to the present Time; with some Anecdotes.* By S. L. Κοσμοπολίτης, 2 Vols. 8vo. 580 p. Price 12s. in Boards. Payne and Son.

MR. Lufignan, the author of these letters, is a Greek, and lineally descended from the last king of Cyprus. It appears from some account of himself prefixed to these volumes, that he has spent a considerable part of his life in trading to different parts of the East. This account is very concise, a period of twenty-nine years from 1746 to 1775, when the author arrived in England, being comprized in twenty pages; and contains little more than the names of the places he visited, and the profits on the articles he trafficked with. The letters which compose this work commence the 30th of August, 1785, from Falmouth, on his leaving England to endeavour to regain some of the property he had left behind him in the East; and end August 29, 1786, at Brussels, from whence he returned to England. To these is added an Appendix of 180 pages, containing

taining a description of the Holy Land, as it was when the author was there in 1763. As these letters are the production of a foreigner, a man of business whom necessity alone induced to become an author, we are disposed to pass over the many inaccuracies of language that we meet with, although it certainly is a reflection on *his friends, in compliance with whose wishes he published* them, that they did not make some corrections, especially in the punctuation, which is frequently so misplaced as totally to destroy the sense of the passage. The observations are in general but trivial, the author having contented himself with barely relating his own adventures for these two years, and describing the places he travelled through, with the characters of some of the people he met with. The work, however, appears to bear the marks of authenticity, and considered as a mere relation of matters of fact, divested of all embellishments, may be allowed to possess some merit.

* The following letters, containing the observations which I made in my voyages and travels, are now presented to the public, unadorned with any embellishments of art, and have nothing to boast of but their simplicity and genuineness: for as it was not my intention to swell the size of my book, by borrowing accounts from other authors, and imitate those pretended travellers who sit in their own closets and write their journeys over the whole world, [which are] no more than compilations from others; I only here offer a concise description of the various countries through which I passed: for had my intention been to impose on the public a voluminous work, without having recourse to the expedients of plagiarism, I could have formed several volumes of other travels made in former periods of my life, for which my memory would have afforded me sufficient matter.

* The following work contains, first a short answer to Volney's Contradictions; secondly, Letters to Sir William Fordyce, which, together with the description of the countries through which I passed, contain the treaty of commerce between Great-Britain and the Porte; and in the third place, as Mr. Volney passed in silence a particular description of the Holy Land, I have annexed, as an appendix to this work, a full account of it, as it was the last time I was there in A. D. 1763.

In the answer to Volney, Mr. Lufignan charges him with having inserted in his work an account of the life and actions of Ali-Bey, which he published in 1783; and that "he was not satisfied with that booty, but he moulded and changed it to different shapes; and not only confounded the names, but contradicted the author's simple veracity."—After stating several circumstances asserted by Mr. V. to be erroneous from his own personal knowledge, as being in the service of Ali-Bey, and acquainted with the Beys under him, where he lost his property, Mr. L. concludes with asserting, that Volney never was out of England; and that "he only composes his laborious and voluminous works, and sends them to France for a better deception. This suffices for an answer to his conjectures

jectures and contradictions; and if he is not satisfied, the author will acquaint him that he is well known to him, &c.”—How far these accusations are founded in fact we cannot pretend to determine, as we are unacquainted with Mr. Volney. Books of travels can only be judged of from the known credibility of the author, or the concurrent testimony of others: their general agreement with works of established authority is no proof of their being genuine.

A different arrangement, descriptions enlivened with various reflections upon men and manners, may give a work an air of novelty, and make it appear as the performance of a real traveller, when it is only compiled from the works of others. Such is the ingenious art of book-making, censurable in that it imposes on the public, and makes them pay again for what they are already in possession of; though it must be confessed that these closet travellers are not infrequently much more entertaining than those who have written from their own observations. Of this the present work is an instance, as being a mere relation of facts and occurrences without any remarks upon men and manners to render it lively and entertaining.

The first three letters are dated from Falmouth, which the author describes as presenting a view similar to that of Constantinople.

“At the entrance of the harbour of this place there was presented to our view the most delightful prospect; and in all my travels I never saw a place which bears so near a resemblance to Constantinople: the Castle of St. Maw’s appears exactly like the Scutari or Chrisopolis; the town of Flushing, as far as the East Point, forms another Galata and Pera; and the river from hence to Truro greatly resembles the Bosphorus: in a word, were the peninsula of the Castle of St. Denis to be inhabited, and the neck of land to be joined to the town, it would be completely another Constantinople.”

The other letters are—two from Smyrna, one from Tenedos, five from Constantinople and Pera, and two from Adrianople. In speaking of the trade and commerce of these parts, the author observes—

“Trade to these parts, by all our English Merchants, is very much neglected, though they are in possession of many valuable privileges; of which, for your information, and that of our friends, I have here inclosed a translation. To my certain knowledge, were a merchant house established here, and another at Philippopolis, many and very great advantages would accrue to Great-Britain. The produce of this country is silk, wool, buffalo skins, lamb skins, corn, and wine.”

These privileges granted by treaty to the English amount to 75 articles, six pages in this translation.

The other letters in this volume are—one from Philippopolis, one from Sophia in Bulgaria, two from Nisi in Mysia, one from Belgrade in Servia, one from Semblin or Sirmium, and one from Peterwaradin, Pest, Vienna. The second volume contains—

contains—one letter from Vienna, two from Ratisbon, two from Wursburg, two from Cologne, and two from Brussels; which conclude the series of letters addressed to Sir William Fordyce from each of these respective places. We have mentioned these severally in order to point out the author's route, and consequently the situation of the parts described, many of which appear very dull and uninteresting after the lively and entertaining descriptions of Lady M. W. Montagu.

The appendix contains a description of the Holy Land, as it was when the author resided there. Mr. L. being unacquainted with the performances of other travellers, has merely given an account of the place, without any reference to others. Some things, however, are new; but the language is confused, and frequently conveys a very different idea from what the author designed: As in the description of the door of the church of the Holy Sepulchre.

‘The arch of the frontispiece is supported by six Corinthian marble pillars, three of each side; over the arch is a piece of sculpture of alto-relievo, which represents the procession of Jesus Christ coming from Bethany, riding on the colt of an ass. According to the gospel, the height of this arch is about eight yards the breadth four.’

The reference to the gospel certainly belongs to the procession, and not to the height of the arch: mistakes of this kind often occur.—The author describes this church as most magnificently ornamented, particularly with gold and silver lamps, with which on solemn occasions it is illuminated.

‘The silver ones are in number 442, and 16 gold ones, which are supplied with nothing but sweet oil; the inside of the holy tribunal are the following, three on each arch; a large one before the patriarch's throne, with six others in branches; round the Communion-table twelve, and three in the preparatory; besides four large candlesticks, two on each side of the Communion-table, about five feet high, and six other small ones on the table about a foot and a half in height, and two of the same size on the preparatory.’

In this account the author appears to relate, as facts, some circumstances which we think he could only have been informed of by others; and at other times he refers to the scriptures for accounts which they do not contain. This partly arises from his little acquaintance with the language in which he writes, and partly from his confounding traditional reports with Biblical history. In the account of the Dead Sea, Mr. L. relates the old story of birds falling down dead when they endeavour to cross it; this is, however, only from report. Maundrel, who was there in 1694, saw this story contradicted by birds flying over it. The extraordinary buoyant power of the waters of this sea Mr. L. experienced by attempting to dive into it, which he could not effect. He also confirms the story of the fruit (pomegranates and apples) in the vicinity of this lake, crumbling to ashes when squeezed in the hand, although

though in appearance it looks fine and ripe ; which he thus attempts to account for.

‘ I think these trees suffer this corruption of their fruit for not having time enough to bring them to maturity ; for as soon as April is over the hot weather commences, and south winds begin to blow ; this wind passing over the sea corrupts all the adjacent fruit trees before the fruit is ripe.’

In Maundrel’s travels the existence of this fruit is denied : he neither saw nor heard of any, nor were there any trees near likely to produce such kind of fruit ; and, notwithstanding Mr. L.’s account, we must confess that the story appears rather doubtful.

At the conclusion of this narrative, the author has given a concise history of the Patriarchs of the Holy Land from 1518 to the present time ; to which is added an account of the Pilgrims’ journey to the Holy Land. The people of this description, who travel thither, Mr. L. computes to amount from 700 to 1100 annually. These parts of the work contain much curious matter. We shall conclude this article with the author’s own account of his work.

‘ Without the desire or the confidence of giving fiction the air of reality, I have endeavoured, in simplicity of language, to present the reader with the foregoing account of part of my travels and descriptions of countries in which I have been. As I have not consulted any author whatever for information, they are entirely the produce of my own observations ; and if nothing else they have, however, truth to recommend them.’

A. D.

ART. XVII. *Oeuvres Posthumes de Frederic II. Roi de Prusse.*

Posthumous Works of Frederick II. King of Prussia.

15 Vols. 8vo. Berlin, 1788.

IN the 18th century, when the advancement of knowledge, and the extended intercourse of nations afforded, at once, the greatest power, and the widest theatre of action, the man who played the most brilliant part was Frederick the II. King of Prussia. Genius, courage, and a love of glory were happily united in this great prince. Whilst, among wits and philosophers he held an eminent place ; and, among statesmen and warriors, the first ; the splendor of his talents was tempered with the mild radiance of the social virtues.

Although there is a diversity of impression stamped on the minds of men by the hand of nature, yet the human character depends, if not for its original formation, yet certainly for its developement and full expansion, chiefly on moral causes. Hence, the simplifying spirit of speculation, not satisfied with contemplating superior merit, seeks to penetrate into the circumstances that gave it birth. Thus the ingenious Blackwell inquires into that fortunate concurrence of circumstances which

produced such a poet as Homer. The Grecian bard is scarcely more illustrious among poets, than the late king of Prussia among princes; and a curiosity, scarcely less strong, is excited, of inquiring into the particular situations and events by which so great a character was formed. The elegant and philosophical historian, Cunningham, who was well acquainted with the courts of Europe, in the beginning of the present century, observes, in his History of Great-Britain, that the princes of the House of Brandenburg, newly raised to the royal dignity, were more studious than antient kings of whatever could give splendor, grace, and consideration to their kingdom; and that for this end they became the most generous patrons, in all Germany, of the arts and sciences, both liberal and mechanic. Men of letters, and ingenious artists, were invited into the Prussian dominions from all quarters. The court of Berlin, like that of Peterburgh, became an asylum to men of genius. The ardor of novelty added vigour to the spirit of philosophy, and general enterprize and exertion.

In these circumstances the illustrious Frederick II. was born, and received the first impressions of education. Judgment and taste were manifested in this young prince from his earliest years. He cultivated the arts and sciences; loved, and, as far as in his power, through the aid of his mother, protected their professors. In studious retirement, while he conversed with the heroes and the freemen of antiquity, he nourished in his breast a natural passion for glory, and learned to respect the feelings of humanity, and the natural rights of mankind.

The brutality, and the unnatural aversion of his father towards him, which menaced, it has been said even his life, did not interrupt his pursuits, but, on the contrary, confirmed and continued them. Like our immortal Elizabeth, he was trained up for government in the school of adversity, and, excluded from the corrupting smiles of a court, acquired the accomplishments fitted to adorn a throne.

Frederick William, the immediate ancestor of our author, for it is in this character that it is our business to consider the great king of Prussia, though the tyrant and persecutor of his family, was in some measure instrumental to its future glory by his political œconomy, the numbers of recruits, and the military exercises which he introduced into his army; for though these were unequal to the great views which opened by degrees to Frederick, they enabled him to enter on the career of ambition: of which he gives a faithful, interesting, and instructive account, written in the French language, in his historical tracts, particularly in what he calls the history of my own Times.

The king, in an address to the reader, prefixed to this work, makes several reflexions on the uncertainty of history; in

which, for the most part, it is only of the great revolutions that we are well assured, not of the details that led to them. This consideration suggested to his majesty the idea of transmitting to posterity the principal transactions in which he himself was an actor, or of which he was a spectator, for the information of those who shall succeed him in the government of the state; that they may be fully acquainted with the situation of affairs at his accession to the throne, and with the reasons of his actions. Since the convulsions which subverted the Roman empire, first in the west, and afterwards in the east, the conquests of Charlemagne, the brilliant æra of Charles V. the troubles that followed the reformation, and the war of the succession to the crown of Spain, there is not to be found, in the opinion of our royal author, a more interesting and important æra than the death of the Emperor Charles VI. the last male of the line of Hapsbourg; the period where the work before us commences. How different these grand and distinct landmarks, in the wide ocean of history, from the frequent and abrupt turnings of those voluminous compilers, who, in their histories of Europe, by attempting to record every thing, record nothing! And who, starting from scene to scene, with all the fury, without the grace of poets, drag their surprized and bewildered readers from Athens to Thebes, and from Thebes to Athens! It were greatly to be wished that some BOSSUET, some FREDERICK, would cast a luminous glance over the great outlines of history from the times of Julius Cæsar to the present, and illustrate the different periods by comparison. The royal historian of his own times, having mentioned the importance of his subject, seems anxious to assert that simplicity and truth, which in reality, whatever part he was obliged to act as a politician, formed at the bottom the leading features of his moral character. He vindicates the propriety of his conduct as an author, and as a man: as he addresses not his contemporaries, but posterity, he is at liberty to speak of men as he thought of them, without predilection for those who had been his allies, or hatred toward those who had been his enemies. He speaks of himself only when it is necessary, and, in order to avoid the appearance of egotism, in imitation of Cæsar, in the third person. His readers we imagine would have excused, perhaps would have been still better pleased with him, if, like some other agreeable writers of affairs in which they themselves bore a part, he had entered more into his personal feelings and private situation. There is, however, greater modesty as well as dignity in the manner of our author, who seldom ever relates any thing but what concerns the KING; and who even forbears to mention the snares that were laid for his life, as we are well assured by other authorities, both by open and secret enemies. With regard to
what

what is advanced in his Memoirs relative to negotiations, and the correspondence of sovereign princes, it is proved by the Archives of Berlin: of the military transactions which he records he was an eye-witness. The king appears to write, throughout, agreeably to these declarations: nor have the editors of this collection, we are informed, withheld any thing, a very few pages excepted, of what his majesty thought fit to write. Several of his poems, we are sorry to find, have been omitted for political reasons; but in the memoirs, as well as in the letters, that freedom is preserved with which his majesty wrote them; and all names are printed at full length, except that of the king's most inveterate antagonist, the Saxon Prime Minister Count Bruhl, which is denigned by asterisks ***; but not otherwise expressed, it is supposed, out of regard to his eldest son, at present chief-governor to the hereditary prince of Prussia.

The memoirs that form the first part of this collection will be particularly acceptable to military readers. The author, in describing battles, makes observations on the faults committed on both sides, without concealing what he afterwards thought blameable in his own conduct. He is severe to himself, that posterity may regard his memory with that indulgence which is due to his noble candour. With regard to those various intrigues which produced not any great political consequences, and minute details of the interior administration of countries; these he regards as below the dignity of history. Frederick the second of Prussia was a genius equally enlightened and sublime. Unlike our modern antiquarians and hunters of anecdotes, he seizes, amidst that infinitude of facts which fill up the measure of human affairs, those only which are fitted to interest the minds of all men, and to convey some important lesson or moral. History, he justly considers as the school of princes. The moral observer cannot fail to trace, in the historical traits of his Prussian majesty, the conduct of the human heart and mind, and particularly the passion of self-love, veiled under a vast variety of forms: but it is to princes and statesmen chiefly, that he raises his voice, and points out the grand inferences to be drawn from the page of faithful history.

The king, solicitous to justify the morality of his conduct, anticipates the surprize that may probably be excited by the relation of treaties that were not observed. The breach of treaties, he affirms, is justifiable in four different cases. 1st. When his ally does not fulfil his engagements. 2d. When it appears that his ally intends to deceive him: in which case nothing remains but to be beforehand with the traitor. 3d. When he is compelled to break through his engagements by an overbearing force. 4th. When means are wanting for the continuation of war. He gives several instances of nations that, by the non-observance of treaties, rescued themselves from

from ruin. 'Should a prince, he asks, break through his engagements, or a whole people perish? Who in his senses can hesitate a moment to answer this question? There is no breach of promise, or irregularity of government, that may not be justified by political necessity, or the safety of a people.—It becomes the duty of a king, or ruler, rather to submit to the temporary condemnation of the uninformed multitude, than to betray the weakness of the state, and to endanger the public safety, by an unseasonable anxiety for his private reputation: which, though clouded for a time, will be fully cleared up, after the hour of danger is past, at the bar of posterity.'

One would almost imagine, that these observations were addressed, in a particular manner, on the occasion of a great inquiry and trial, not yet decided, to the British nation.

Having thus laid before our readers our royal author's leading views in writing historical memoirs, and the most prominent features of this composition, we proceed, according to our plan, to take a nearer view of these tracts, and to unfold their component parts by a brief but faithful analysis.

The first, which is entitled *The History of my own Times*, and which takes up two volumes, contains the period from the king's accession to the throne in 1740, till the end of 1745. The history begins with a general survey of the state of Europe at the death of Frederic William. At that time the Prussian revenue did not exceed 1,233,333*l.* sterling; and its population was considerably under three millions. But though the annual resources were not great, the king left to his successor near a million and an half sterling in his treasury, no debts, and well regulated finances. The balance of commerce was against Prussia, to the amount of 200,000*l.* The army consisted of 76,000 men, of whom 2600 were foreigners. The most wealthy country in Europe, at that period, was England. Yet this nation enjoyed not among other powers that rank which seemed due to its overflowing riches. George II. of England, elector of Hanover, possessed virtues and genius too; but he was under the government of excessive passion. He was full of courage, determined in his purposes, rather avaricious than economical, and capable of business. But as he was impatient and violent, and made the administration of England subservient to the electorate of Hanover, he was not sufficient master of himself to govern a nation that adores freedom. Sir Robert Walpole, his chief minister, conciliated the favour of his master by augmenting the treasury of Hanover, at the expence of the civil list of Great Britain: and he managed the English nation by corrupting, through the influence of places and pensions, the representatives of the people. The genius and views of this man, did not extend beyond the interior police of England. As to the affairs of Europe, he trusted
these

these to the capacity of his brother, Horace. Being one day invited, by certain ladies, to make one of a party at cards, he replied, 'I leave Europe and play to my brother.' Yet this artful minister, although he carried his confidence in the plan he had formed for his administration too far, failed in his scheme to introduce an excise, which roused the spirit of the nation to a height which towered far above all the artifices of corruption. The intestine commotions of England, at this time, prevented her from engaging in the war of 1733: but she was, soon after, drawn into a war with Spain. The ears of some English smugglers, cut off by the Spaniards, produced in the House of Commons, excited their minds to a tumultuous declaration for war; and the pacific minister was constrained to give way to the general impulse. The bloody robe of Cæsar, displayed by Anthony to the view of the Roman people, produced not effects more sudden or important. The English were then masters of eighty ships of the line of battle, and fifty of inferior force; a land army of about 30,000 men; an annual revenue of six millions of pounds sterling, besides immense resources in the taxes she might impose, and the loans she might raise. They gave subsidies to Denmark for 6000 men; to Hesse Cassel for an equal number: which troops, joined to the Hanoverians, gave his Britannic majesty the command of an army in Germany of 34,000 men. The admirals Wager and Ogle were the most celebrated naval commanders of England. The duke of Argyle and the earl of Stair, though neither of them had ever been a commander in chief, were the only general officers who could make pretensions to the first offices in the army. In the civil administration, Mr. Littleton (afterwards lord Littleton) was reputed the most animated and powerful orator: lord Hardwicke was renowned for the extent of his knowledge; lord Chesterfield for his wit; and lord Carteret for the violence of his policy. Though the sciences and arts had been planted in Great Britain, the luxury of commerce had not yet softened, in any high degree, the national character of the English.—The city of London, in population, exceeded that of Paris by 200,000 souls. The inhabitants of the three kingdoms amounted nearly to eight millions. Scotland, yet full of Jacobites, groaned under the yoke of England; and the Irish Catholics complained of the oppressions of the church of England.

Our royal author goes on to describe the characters of the other princes of Europe, and those also of their ministers and military commanders; their strength, resources, their influence on the political balance of Europe, and the state of arts and sciences.—In the survey which he takes of Russia, we are particularly struck with the following fact, which is not generally known. While other conquerors have been uniformly desirous of enlarging the boundaries

boundaries of their kingdoms and empires, Peter I. sensible of the disadvantages attending too great an extent of territory, and poor population, conceived the idea of contracting the limits of his vast dominions, and reducing his twelve millions of subjects, dispersed far and near, in different countries, within the confines of Petersburg, Moscow, Kasan, and the Ukraine. His empire, he conceived, thus limited, would be better cultivated, and more fully peopled, at the same time that it would derive from the hand of nature a strong barrier, in mountains and deserts, against the encroachments of the Persians, Tartars, and Turks. This profound design, which does so much honour to the memory of Peter the Great, was abandoned, with many others, on his death.

The king, after this interesting and splendid, though natural introduction to his great subject, in which he displays great talents and accomplishments as a man of letters and general knowledge, and as an enlightened statesman, proceeds immediately to give an account of the origin of the war which he carried on against Austria.

The famous pragmatic sanction, formed by the emperor Charles VI. was guaranteed by the Prussian king, Frederic William : but only on the express condition that the court of Vienna should secure to him the succession of Juliers and Bergue. The emperor promised to invest him with the eventual possession of those territories : but it was found that he had also promised to grant that of Bergue to the king of Poland and elector of Saxony, and also to the prince of Sulzbach, the heir of the Elector Palatine. Frederic II. was aware that his pretensions to the inheritance in question would be opposed by France, Saxony, and Hanover ; but his mind was rendered firm by that nerve of great achievement, the love of glory. He was fired with an ambition to raise his kingdom to a condition of high respectability among the nations of Europe, and to render his own name immortal. The contempt and insult with which his father, his immediate predecessor on the Prussian throne, had been treated by neighbouring states and princes, only served to add fuel to the flames of his ambition. George II. of England, speaking of Frederic William, was wont to call him his brother, the corporal, king of high roads, and arch-sand-box of the Roman empire. A poor bishop of Liege had protected, notwithstanding all his remonstrances, some of his rebellious subjects, and even refused to treat with a superior officer whom the king had sent to settle this matter. Frederic, therefore, influenced by all that could excite the exertions of a high-spirited young prince, determined to assert his claim to Silesia, as soon as he should be apprized of the death of the emperor ; which, by the intrigues and opposition of interests to which that event would naturally give birth,

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would afford a favourable opportunity of enforcing his pretensions.

The designs of the king against Silesia, he did all that was in his power to conceal as long as possible. But he could not form magazines, prepare artillery, or march troops *incognito*. The court of Vienna, apprized of his intentions, though they would hardly suffer themselves to believe that he would ever carry them into execution, sent the Marquis de Botta to Berlin on pretence of congratulating the king on his accession to the throne. The marquis, when he had an audience, took an opportunity of mentioning, as by the bye, the badness of the roads in Silesia, which had been so cut and torn by torrents and inundations of rivers, he said, that they were almost impassable. The king, without seeming to understand him, or to be particularly interested in the subject, replied, with an air of indifference, 'that the worst that could happen to those who had occasion to pass through that country, was, that they would be dirty passengers.'

His Prussian majesty dispatched the Count de Gotter to Vienna, with an offer to the young queen of Hungary, to assist her against all her enemies, and to give his voice, in the imperial election, for the duke of Tuscany, provided she would recognize his rights to the province to which he made pretensions.—At the same time he put his army in motion: and it entered Silesia two days before the envoy arrived at Vienna. The king, before he set out from Berlin to join his troops, made the same proposals to the Marquis de Botta, that he had sent to Vienna by the Count de Gotter. 'You are going to ruin the house of Austria, sir, exclaimed the ambassador, and to crush yourself at the same time.'—'It remains with the queen, said his majesty, to accept the offers I have made, or to reject them.' The marquis was thunderstruck: but having recovered from his astonishment, he addressed the king, in an ironical air and tone of voice, in these words: 'Sir, I allow that your troops are very fine and shewy: ours, I own, do not make so good an appearance, but they have *seen the wolf*: think, I conjure your majesty, what you are about.' The king, somewhat nettled, briskly replied, 'you see that my troops are fine, and I will force you to acknowledge that they are good.' He set out from Berlin immediately after a grand masked ball, and arrived at Crossen on the 21st of December, 1740. It happened on that day, that the bell of the cathedral, (the rope by which it was fastened having broken) fell to the ground. This was considered, by a people still prone to superstition, as an unlucky omen: but the king, with admirable presence of mind, happily interpreted the alarming incident in this manner. 'The downfall of a bell signifies the abasement of what was before high. Now, as the house of Austria is infinitely

finitely higher than that of Brandenburg, the omen plainly presages, that the latter shall yet rise above the former.' Whoever, says our royal author, is acquainted with the multitude, needs not to be informed, that this kind of reasoning is, with them, perfectly satisfactory.—We may recollect here, that it was in this manner that Cæsar fortified the minds of his people, when, stumbling as he landed from his vessel, he cried out *teneo te Africa*.

The Prussian army entered Silesia on the 23d of December. Manifestoes were issued, importing, that the Prussians had entered Silesia only in order to secure it against the invasion of a third party. This declaration, with the favour of the Protestants, exhibited his majesty in the light, not of an enemy, but of a protector. The progress of the Prussian monarch was rapid, and, for a time, uninterrupted. While he is engaged in reducing the country on the banks of the Oder, the Marechal de Schwerin advances to the river Neisse, which separates the higher from the lower Silesia. While Europe, and the court of Vienna itself, stood in astonishment at the king's boldness, he found, as is commonly the case, his greatest enemies in his nearest neighbours. The kings of Poland and England, trusting to the intrigues of the Polish ambassador, the handsome Count de Lynar, who had become the favourite of the empress of Russia, concluded an offensive alliance, for the purpose of dividing between them the provinces of Prussia. Had the court of Vienna seized this crisis for an accommodation with Frederic, he would have agreed to unite his arms with theirs, in opposition to all their enemies, on condition of being invested with the Duchy of Glogau. But people seldom know when to give way, and when to stand firm. The signal for war ran throughout the whole of Europe. The different powers prepared for action, by intrigue and negotiation. But both armies, and magazines for their support, were wanting: and the king improved this conjuncture, for the execution of his great projects.

H. H.

(To be continued.)

ART. XVIII. *Arundel*. By the Author of the Observer.
2 Vols. 12mo. 596 p. Price 5s. sewed. Dilly.

FROM the number of novels that daily appear, and the few good, or even tolerable, which are to be found amongst them, it seems obvious that to write a good novel requires uncommon abilities. Shakspeare created monsters; but he gave such reality to his characters, that we do not hesitate a moment to deliver our imaginations, and even reason, into his hands; we follow their wild yet not fantastic foot-steps through wood and bog, nothing loath—thinking them new, though not unnatural.

Richardson too, availing himself of the happy prerogative of genius, peopled his scenes with beings who scarcely resemble human creatures. When we contemplate his finished pictures adorned with the most graceful drapery, we are nevertheless interested in the detail and opening of the characters; we find them made up of mortal passions, and are affected by those delicate shades and tints which suddenly give a glimpse of the heart, and tie the whole family on earth together.

We apprehend that the author of *Arundel* has not only o'erstepped, but lost sight of the modesty of nature, and introduced characters and scenes which cannot interest a person of discernment or taste, yet may injure young minds by exhibiting life through a false medium; and undermining, under the disguise of refinement, the out-works and safe-guards of virtue.

We wish, by a short account of the story, and a few extracts, to enable the reader to judge for himself.

A respectable woman of quality, whose principles were pure, and her reputation un sullied—who besides had a daughter marriageable, allowed herself, in the course of one *little* week, to be so deeply enamoured of a young stranger—that he was obliged to exert more than the virtue of a Joseph not to forget his honour when returning her chaste caresses. In a letter to a friend (an old woman) she describes him, ‘for I should tell you that this young secretary of our’s is out of all comparison the handsomest young man I have ever seen, and very finely formed withal.’—The lady, in answer, seems equally caught by beauty.

‘Is virtue only amiable to us in our own sex? Shall not courage, generosity, and other manly qualities have their claim upon our hearts? Because I am wedded to cruelty, shall I love cruelty? Shall I not prefer and admire the character, where gentleness, benevolence, pity are to be found? And if these virtuous attributes chance to be inmates of a heart, which the divine artificer has inclosed in a fair and comely mould, shall I start aside and call it danger, because it approaches me in the shape and likeness of a man? No, I will embrace and cherish it without fear or hesitation, convinced that virtue is of an essence so spiritualized, as not to admit of the distinctions of either sex or age, and is, wherever it resides,

‘In its own shape how lovely!’

‘Certain it is, that in a fairer tenement than the person of *Arundel* virtue never was or will be lodged; it is a rich jewel in a splendid setting, and, for my part, I am not one that affects to be enamoured of those rough diamonds, which are only to be known by their hardness, not by their lustre—by their property of cutting every thing they are tried upon, and admitting no impression to be made upon themselves.’

The principal incidents arise out of the consequences of a foolish affront, which at last terminated in a duel, for the young lady was not less susceptible than her mother; trembling alive all o’er, she is hurried to the very verge of the grave by
exquisite

exquisite and impetuous sensibility. Speaking of her soul to her friend—‘What shall I say it is? a whirlwind is too tame a word.’ At last the mother discovers the daughter’s passion, and though the matron had before declared that she was a mere machine in the hands of nature, governed by her impulses, she gives up her claim to Arundel’s affections, who proves to be a man of such extraordinary abilities; and fortune so opportunely pours a golden shower into his lap, the earl is prevailed on to consent to his union with his daughter, and all parties made superlatively happy.

Another love tale is interwoven, but not a very complicated one; the young lady thus describes the conclusion of it:

‘Yesterday was the auspicious day that united Lady Jane to her beloved Mortlake, and transported me to this place with my beloved Arundel. We all attended the happy couple to the altar, where the ceremony was performed by a neighbouring clergyman, an old friend of the house of Arundel. Jane deported herself with all the fortitude and composure in the world, and made her responses audibly and firmly: not quite so her espoused; and as for poor me, I trembled most incontinently, and whenever my eye caught a glimpse of Arundel, there were no bounds to my tremor.’

And the earl, speaking of his darling, in a letter to her mother, mentions her in a manner which we imagine would hurt the *natural* modesty of the female sex.

‘As for our dear doating girl, though you well know, and have often trembled for the uncommon sensibility of her heart, and its proneness to the tenderest of all affections, still you can form no guess at the excessive fondness, every look, each word, and every action expresses for the beloved of her soul: I can speak only of what I have seen, and doubtless she has put some check upon herself in my company: what I have not seen can be only matter of conjecture; and as her darling’s sensations seem to the full as quick as her own, I am apt to think for both their sakes I have not married them an hour too soon, though our deeds are far from completed.’

The mother and daughter both loving the same man produce in the mind an emotion of disgust, rather than pity—pity must be supported by respect, to leave a lasting impression. Throughout, sensation is termed sensibility; and vice, or rather sensuality, varnished over with a gloss, which the author seems to think virtue. He rambled into the country of chimeras for phantoms, whose like never were clothed with flesh, though all its infirmities are ascribed to them. Surely a novel of this kind must inspire the young women who eagerly peruse it, with false notions and hopes, teach them affectation, and shake their principles by representing love as irresistible, love at first sight.

The language, though studied, is often quaint, and seldom elegant. A few just sentiments are scattered through the volumes, particularly on the subject of duelling.

W.
ART.

ART. XIX. *Diversity, a Poem.* By Della Crusca. 4to. 37 p.
Price 2s. 6d. Bell.

THE poems, with the signature Della Crusca, which appeared in the *World*, are well known, and have since been collected in a separate volume. This irregular ode, though it recalled the remembrance of Collins's beautiful ode on the Passions, still had sufficient poetical merit to induce us to follow willingly the wildly varying measure.

Genius is represented as standing on a mountain's airy spire surveying our native land.

— "Blest (he cries) be BRITAIN'S isle,
" Dear proud asylum of my favor'd race!
" Where contemplation joys to trace
" The classic feature, and the form of sense,
" And hail the MUSE SUBLIME, and PATRIOT ELOQUENCE.
" These are the plains that FANCY loves,
" O'er these white cliffs she wanders free,
" And scatters in the floating gale,
" Her long array of fairy pageantry.
" While MELODY, in some far vale,
" Weaves on the air a length'ning line
" Of cadence soft, and swell divine;
" What time the maniac RAPTURE roves,
" His jet locks dripping with the vap'ry show'r,
" That EVENING weeps upon each folded flow'r
" As down the shadowy hills her less'ning car
" Tracks the slow progress of her idol star.
" Then here, in sweet delirium will I stay,
" And meet on every blast a variegated lay."

Poetry was soon lured by the voice of Genius, and poured forth sweet strains.

" Ha! as she swept with wildring hand
" Her charmed harp o'er sea and land,
" Fleet ZEPHYR bore each melting tone,
" That MELANCHOLY thought her own,
" That frolic PLEASURE smiled to hear,
" And MADNESS welcomed with a tear:
" While VALOUR rushing at the sound,
" Dash'd his burning eye balls round,
" And as far off his shield he hurl'd,
" WITH NAKED BREAST DEFIED THE WORLD."

We cannot pursue all the transitions, and shall only observe that they are well contrasted: the misery of those who have felt a sad reverse of fortune leads to a review of our dead poets. Mirth and laughter then alter the metre.

" No longer my vot'ries shall desolate rave
" In the depth of the forest, or gloom of the grave,
" But far diff'rent cares shall they hasten to prove,
" And press the rich grapes of the vintage of love.
" Then let us not languish, my friends! tho' 'tis true,
" That when you want others, they never want you;

" Tho'

“ Tho’ pleasures will pass, yet the short time they stay,
 “ To shun them is error, ’tis sense to be gay.
 “ Does the full-moon less sweetly enamel the plain,
 “ Because she’s inconstant, and destin’d to wane?
 “ Or do flowers, when gather’d, less odour bestow,
 “ Than those that are suffer’d to fade as they grow?
 “ In the calm of enjoyment then think not of sorrow,
 “ Nor brood on the storm that may threaten to-morrow.”

And living favorites are celebrated when the poet quits the
 pensive theme, ’till Genius addresses him and vanishes into
 light. T.

ART. XX. *The Tears of Loyalty, or Portrait of a Prince; a
 Poem.* Inscribed to the Prince of Wales. 4to. 17 p.
 Price 1s. 6d. Bell.

THIS poem, inscribed to the Prince of Wales, contains the
 warmest panegyrics; his sensibility, refined love, virtuous
 friendship, and nice discernment, are equally celebrated; nor
 are the agonizing pangs of filial sorrow left out of the shining
 catalogue. We shall select a part of the picture, sufficient to
 enable the reader to form a judgment of the likeness.

‘ ILLUSTRIOUS PRINCE! to speak thy worth, belong
 Far other tributes, than my humble song;
 The voice of fame shall tell to future days,
 THY TRUE DESERT IN ENERGETIC PRAISE.
 Shall shew thy nature calm amid controul,
 And boast thy manly dignity of soul,—
 Above contention,—in deserving, great,—
 Above the calumny of SHAMELESS HATE,—
 Shall show thee rich in excellence, that joins
 Wisdom with ease, and as it gains, refines—
 In all the milder qualities that play
 Through life’s more cultur’d walks, and charm the way,
 Shall paint thy tear, for ever prompt to start,
 Th’ engaging manners, the BENIGNANT HEART;
 And patriot love indelibly impress’d,
 On the fair tablet of thy royal breast,
 While no aspiring wish is form’d by thee
 But for thy RIGHT, and BRITAIN’S LIBERTY.

‘ School’d in the ways of men, ’tis thine to trace
 The soul’s dark meaning through the smiling face.
 ’Tis thine to watch th’ opprobrious passion’s blaze,
 Though hid in artful veil from common gaze,
 To mark repress’d ambition’s low excess
 Through meek demeanor, and the false caress.—
 From observation skilfully compare
 Mankind with man,—AND SEE THEM AS THEY ARE;
 With such acquirements, ah, how rarely known!
 To the sequester’d offspring of a throne;
 Well, shalt thou grace the delegated crown,
 Quell base opinion, and enforce renown,

*Sustain the cause of freedom, and be free,
And soften pow'r by FAIR HUMANITY.'*

From the preceding, and indeed the whole texture of this plaintive lay, we *conjecture* that it is the warbling of a muse, whose harp has been before attuned to strains of *sympathy* and *humanity*. The following quotation, nay, indeed, every page tended to confirm us in this opinion; the same sentiments appear adorned by the same smooth verse which distinguishes the flowing numbers of the poems, to which we have alluded—the cadence has a dying fall.

• Ye too, whose fine ethereal nerves are strung,
To thrill at ev'ry tone of Sorrow's tongue,
Who, cautious to alarm, conceal your smart,
And throw the tear-drop back upon the heart.
Far shall you hasten from th' illusive maze,
Where FOLLY shouts, and painted PLEASURE strays,
To seek the willowy wood, the fountain fall,
When twilight spreads around her shadowy pall.
And pause to hear the distant hamlet's bell
With solemn cadence toll the poor man's knell.
There think how small the difference between
The regal palace, and the cottage green!
And as Reflection's loyal pangs prevail,
Catch the low languish of the suff'ring dale,
While all that honour, all that beauty gave,
BENDS O'ER A WORSE AFFLICTION—THAN THE GRAVE.
*And why not dwell on grief? Whate'er we see,
Is trembling bliss at least or misery;
And ev'ry dearest comfort we can prove,
The trust of friendship, and the faith of love:
Like the bright drop that glitters on the thorn,
Goes with a touch, and flies before the morn.
To-day the proud may riot in offence,
And deem, perhaps, obduracy is sense,
May scorn distress, and with opprobrious sneer,
Despise the suff'rance, nay, deride the tear:
To-morrow, desolate, may want relief,
And learn at last the modesty of grief.'*

T.

ART. XXI. *The Poetical Flights of Christopher Whirligig, Esq;
Cornet of Horse.* 4to. 27 p. Price 1s. 6d. Exeter,
Trewman. London, Wilkies. 1788.

WE can scarcely term the efforts of this tame spiritless nag a flight. Christopher Whirligig may jog on, we shall never attempt to dismount him; but do not wish to follow his Pegasus through the heavy road it chuses. From the title we expected a few freaks, and were disappointed to find only an address to a nightingale, a dismal tale, and some songs not intended for the
sons

sons of mirth and glee.—We shall annex one of the songs as a specimen.

SONG.—LOUISA.

- The linnet perch'd on yonder tree,
In sweetest notes declares his love,
Yet flirts about to shew he's free
With every warbler of the grove.
- So man breathes forth his tender tale,
And ev'ry artless maid believes;
His vows pass on with every gale,
And leave the fair he thus deceives.'

T.

ART. XXII. *The Sorrows of Werter, a Poem.* By Amelia Pickering. 4to. 69 p. Price 5s. sewed. Cadell.

THE mind is so framed that it is seldom affected by the same pathetic tale in different forms. If the original has warmly interested us, we reluctantly enter again into what bears every mark of fiction:—instead of feeling, we are comparing; the shifting of the scene rouses reason, and we are no longer lost in a waking dream: this remark extends to the poem we are reviewing; we wish the Lady had chosen a less hackneyed subject.

To pity Werter we must read the original: in it we find an energy and beauty of language, a uniformity in the extravagancies of passion that arrests our attention, and gives such reality to his misery, that we are affected by his sorrows, even while we lament the wanderings of his distempered mind, the sad perversion of those talents which might have rendered him a useful and respectable being. His ungoverned sensibility would have been, in every situation, hostile to his peace, finding some unattainable object to pine after. Characters of this kind, like a view of a wild uncultivated country, raise lively emotions in the mind; yet who would wish to fix their constant residence on the most picturesque rock or romantic mountain? The sensations of the moment are confounded with the convictions of reason; and the distinction is only perceived by the consequences.

The energy, so conspicuous in the original, is lost in this smooth, and even faithful, imitation; and some natural touches, that play on the heart-strings, were too fine for a copyist to catch.—Werter is dead from the beginning: we hear his very words; but the spirit which animated them is fled:—we do not perceive the gradations in his disorder, the mortal sadness that precedes death, and prepares us for the catastrophe.

The additional letter written by Charlotte, after the death of Werter, is injudicious.—What should we say of the copyist who would unveil the countenance the ingenious painter threw into a shade, unable to depict the anguish it should express? Besides, a dry moral

moral was not sufficiently powerful to expel the insinuated poison.

As there is a great uniformity in the whole, we have not much choice in the specimen.

W E R T E R T O * * * * *

* TORTUR'D in absence, hopeless of relief,
I seek those shades from whence so late I came;
With vain regret, and fond enduring grief,
Like some poor moth, I hover round the flame.

* So weak is man, his best resolves so frail,
So short the date of Reason's boasted sway;
When passion, love, or folly's varying gale
Shall sweep the mental monitor away!

* The stricken deer with sighs and shortening breath
Seeks thro' sequester'd wilds and paths to go:
Thus I, alas! invoking Peace and Death,
Unpitied bear my solitary woe.

* Thy groves, oh Walheim! bloom with peace alone,
For Charlotte consecrates thy sweet retreat:
There will I dwell unknowing and unknown,
There cast my mournful numbers at her feet.

* There from the world, and all its follies free,
With many a pang of hopeless love oppress'd,
This throbbing bosom, like a troubled sea,
Hush'd to a calm, shall rock itself to rest.

T.

ART. XXIII. *Poems, moral and entertaining.* Written long since by Miss Lewis, then of Holt, now, and for almost thirty Years past, the Wife of Mr. Robert Clarke, of Tetbury (with a few others addressed to her). Published at the Request of her Husband, for the Benefit of the Infirmary at Gloucester, the Hospital at Bath, and the Sunday School at Tetbury. Small 8vo. 336 p. Pr. 4s. sewed. Robinsons. 1789.

THE praise of friends often gives consequence to insignificant poems, which ought never to have ventured out of a partial domestic circle. Detached, some few of those before us might please the acquaintance of the author; but a large book full of trite thoughts, that can only be termed poetry on account of the jingle of rhymes, must be found insipid when read by a stranger.

This volume contains reflections, hymns, riddles, ænigmas, songs, tales, &c. &c.: in them all, we perceive traces of a well-disposed quiet mind, that sees things with a common eye; an imagination that scarcely flies beyond the perceptions of sense, and is never impelled to leave the beaten path. As a worthy respectable woman, we have no doubt, from her writings, that the lady deserves praise;—yet, as a poetess, we cannot offer her the wreath which a Barbauld or a Smith might claim.

We

We shall subjoin one of the best we could cull, and a few lines resembling the general tenor of the whole.

O N W I N T E R.

I.

‘ Each joyous season’s past and fled,
With all their varied charms,
Their wither’d beauties now lie dead,
In Winter’s frozen arms.

II.

Declining Phœbus’ feeble ray,
His faint and sickly beams,
Scarce cheer the short and darksome day,
With kind enlivening gleams.

III.

The fable clouds his absence mourn,
In swift descending floods;
The rude north-east howls o’er the bourn,
And roars thro’ naked woods.

IV.

The warbling world, that grac’d each spray,
Forfake the leafless groves;
No more they tune the vocal lay,
Nor chaunt their artless loves.

V.

Fast lock’d the fetter’d rills remain:
No verdure cheers the eyes;
But bound in Winter’s icy chain
All nature captive lies.

VI.

The stately elm no more is gay,
The honours of its head
Are sunk in ruin and decay,
All wither’d, fall’n and dead.

VII.

Soon shall new charms adorn thee o’er,
Not so shall youth take wing,
When I decay, I bloom no more,
Nor feel returning Spring.

VIII.

A snowy shroud now wraps thy limbs,
Just so shall I be drest,
When death, from life’s delusive dream,
Shall wake my soul to rest.’

‘ Small is the province of a wife,
And narrow is her sphere in life;
Within that sphere to move aright,
Should be her principal delight;
To guide the house with prudent care,
And properly to spend and spare;

To

To make her husband bless the day
 He gave his liberty away;
 To form the tender infant mind;
 These are the tasks to wives assign'd;
 Then never think domestic care
 Beneath the notice of the fair;
 But daily your affairs inspect,
 That nought be wasted by neglect.
 Be frugal Plenty round you seen,
 And always keep the golden mean.'

T.

ART. XXIV. *Elegy written on the Author's revisiting the Place of his former Residence.* 4to. 14 p. Price 1s. Law. 1788.

THE language and sentiments of this little elegy are equally unaffected, and some parts are particularly interesting, because they seem to breathe the accents of real sorrow, and exhibit the emotions of a good heart. If the higher and enchanting graces of poetry are not to be met with in this artless lay—faint and dry imitations of them do not occur to disgust a polished taste, and wear out the reader's patience.

The two first stanzas will serve as a specimen.

• With lingering steps, irresolute and slow,
 (While struggling passions rend my wounded breast),
 Those scenes I seek, where once unknown to woe,
 My fondest hopes were crown'd, my cares had rest.
 Here once again let recollection trace,
 In all the luxury of unmark'd grief,
 The interesting features of the place,
 And give the swelling passions free relief.'

ART. XXV. *Birch for Peter Pindar, Esq. a burlesque Poem.* By Pindaromastix. 4to. 62 p. Price 2s. 6d. Robinsons.

To borrow one of our author's phrases, Peter is too 'stiff-rumped' to regard this *birch*, or any correction from *Pindaromastix*.

This poem, as it is called, is below censure. The mixed jargon it contains might tickle the fancy of the author; but we could not discover any humour, or even what is vulgarly termed *fun*, in the trial of Peter, or the dull nauseous tale, which, we presume, he intended to make so very humorous, as to produce the long resounding laugh.

T.

ART. XXVI. *Sir Joseph Banks and the Emperor of Morocco: a Tale.* By Peter Pindar, Esq. 4to. 27 p. Pr. 1s. 6d. Kearsley.

IT is not even the wit of our author, rich as he is in it, that can possibly atone for scurrility and profaneness. The dose before us contains so much of the latter ingredients, as can scarcely fail

fail to nauseate, notwithstanding the infusion of the first. There are many strokes in the tale, we admit to be *devilishly* clever; and if that were the preeminence to which Peter aspired, he, out of all doubt, has attained it: but, before he again may take up his pen, we will recall to his attention that passage of Pope which begins with the following lines:

‘Curst be the verse, how well foe’er it flow,
That tends to make one worthy man my foe.’

For the information of our readers, it may be proper to add, that the contents of this pamphlet are, a whimsical argument, a proemium in the person of Peter, and a relation, in his usual manner, of the unsuccessful chase of a butterfly;—all at the expence of Sir Joseph.

The pleasure excited by the sight of the fly, is described in so happy a versatility of language, that it fills us with the greater regret at the author’s degradation of his powers.

‘Not with more joy, nor rapture-speaking look,
The little gamesome PICCADILLY DUKE
Eyes a nice *tit*, fresh launch’d upon the town;
Nor with more pleasure Cupid’s trusty crimp,
By mouths of vulgar people nam’d a pimp,
Stares on his virtuous fee, a crown;
Nor King’s-place nymphs, on greenhorns in their power,
Who (thameless rascals, wanting not a wife,)
Hire love, like hackney coaches, by the hour,
Damning the love so true that lasts for life;
Nor wither’d Windsor on the simple maid,
From scenes of rural innocence betray’d;
Forc’d to dispose of nature’s sweetest charms;
Doom’d for a meal to sink a beauteous wreck;
To lend to man she loaths, her lip, her neck,
And, weeping, act the wanton in his arms;
Than did the hero of my song,
Survey the emp’ror as he mov’d along.
Not with more glee a hen-peck’d husband spies
Death shutting up his wife’s two cat-like eyes,
Accustom’d on him oft and fierce to roll,
Just like a galley slave, poor fellow, treated,
Or those poor English at Calcutta sweated,
Stuff’d in the old black hole.
And yet, a nearer simile to use,
Not with more true delight a lover views
The blushing orient leading on the day,
That gives a blooming partner to his arms,
In virtues rich, and rich in youthful charms,
To bid the hours with rapture glide away.’

N.

ART.

ART. XXVII. *Abelard to Eloisa, Leonora to Tasso, Ovid to Julia, Spring, and other Poems.* Inscribed, by Permission, to her Grace the Dutchess of Devonshire. The fourth Edition. 4to. 71 p. Pr. 3s. Debrett.

It is difficult to appreciate that species of poetry, which, though unable to command applause, hath still some pretensions to favour. To the celebrated canon of Horace:

—mediocribus esse poetis
Non homines, non di, non concessere columnæ—

we cannot fully assent, not only because the bookseller's shelves must bear them, at least for some time, before they be sent, *in vicum vendentem thus et odores*, to Rosemary lane; but also, for the same reason that, in the sun's absence, we prefer moonshine to star-light. Such poetry, then, has its value; and this our author will infer from the *fourth edition* of his own. We confess, however, that we felt for his hardness on reading the title of his first epistle; not so much for that Pattison and Cawthorn had preceded him on that subject, but from despair of ever seeing a counterpart to Pope. To have failed in such an attempt, is less to be reprehended than the vain daring of the attempt itself. The same may be said of his *Ovid to Julia*. The epistle from *Leonora to Tasso*, is not, indeed, obvious to a similar censure; yet, thus much we cannot but observe, that, if these verses are to be taken for Leonora's, we must ascribe the passion of Tasso to a different incentive than her poetic art:—what that was, the patroness of our author, perhaps, can inform him.—In the shorter compositions of this collection, we find nothing intitled to particular notice; unless it be the *thought* in the following lines, where the writer compares timidity in love, to the fears of a youngster beginning to swim.

* So, yet unskilful in the swimming art,
A youth who finds, in some sequester'd part,
A shaded river, whose transparent streams
Invite to bathe, and cool his feverish limbs;
Trembling awhile beside the margin stands,
Then, stooping, bears his weight upon his hands,
As gently down the shelving side he slips,
But backward draws as quickly as he dips
His feet into the tide: till view'd once more,
The smiling beauties of the wat'ry shore,
Boldly he plunges in the friendly waves,
Triumphant wantons, and with pleasure laves.'

The different efforts at translation, though often defective, are sometimes intitled to praise. In the *Spring*, from the French of S. Lambert, he hath now and then rivalled his author. Instances of this success will be found in describing the loves of the brutes.

* The fiery courser scorns the biting rein,
Lawless and fierce he bounds along the plain,

From

From the high hill his eyes their wish pursue,
And but one object in the void would view.

From vale to vale the heifer's lowings fly,
And the wild bull pursues her footsteps shy;
He tells his torment to the echoing shore,
By the hoarse murmurs of his plaintive roar.

Though cruel wolves, that they to wolves are dear,
Their horrid howl informs the shepherd's ear.

No heart so savage, Love, but thou canst tame,
The tyrant of the forests owns thy flame.

'Mid burning sands, with mangled limbs around,
He roars his ghastly loves in caves profound.
His partner, warm'd by his tremendous fires,
With direful yellings owns her wild desires.
Their lengthen'd bellows air at distance shake,
In dead of night the desert's silence break;
The dreadful couple in the gloom recline,
And seem to threaten nature as they join.

The tiger, that against thee long rebell'd,
And pleasure seem'd to scorn, as good compell'd
'Too furious tender courtship to employ,
Growling, caresses with a barb'rous joy.'

Those, however, to whom the original is familiar, will not strain our assertion to the whole of this passage; nor can we omit our exceptions in favour of the lines annexed.

La genisse mugit de vallons en vallons,
Et le taureau fougéux suit ses pas vagabonds.
Par les tons étouffés d'un lugubre murmure
Il révèle aux échos le tourment qu' il endure.

Leur long rugissement retentit dans les airs.
Et trouble dans la nuit le calme des déserts.

Le tigre ———
Il sembloit à regret sentir la volupté.'

In the version of Tibullus, though very unequal, there are turns that deserve commendation.—At the end of these poems, the author hath announced a translation of Tasso's Rinaldo. We shall be happy in the opportunity of transferring to him the eulogy of COLLINS, on the *Godfrey* of FAIRFAX.

'How have I sat, when pip'd the pensive wind,
To hear his harp by British Fairfax strung!
Prevailing poet! whose undoubting mind,
Believ'd the magic wonders which he sung!
Hence, at each sound, imagination glows!
Hence, at each picture, vivid life starts here!
Hence his warm lay with softest sweetness flows!
Melting it flows, pure, murm'ring, strong, and clear,
And fills th' impassion'd heart, and wins th' harmonious ear.'

N.
ART.

ART. XXVIII. *Observations on the Subject of the fourth Eclogue, the Allegory in the third Georgic, and the primary Design of the Æneid of Virgil; with incidental Remarks on some Coins of the Jews.* By S. Henley, F. S. A. 8vo. 65 p. and 2 Plates. Price 2s. 6d. Johnson, 1788.

THE point on which issue is joined is this, viz. That if the prophecy of Virgil can be shewn to be applicable to any child whose birth was looked for, at the time this eclogue was written, different from him whom the prophet foretold, all necessity for supposing a mysterious influence on the mind of the poet, would vanish. Bishop Lowth has pointed out the total want of agreement between the poet's prediction, and the history of either of the sons of Pollio, as well as that of Drusus and Marcellus; and though he allows the coincidence of the pregnancy of Scribonia with the time, yet he cannot admit the application to any child of Octavius circumstanced as he then was. Here his Lordship's difficulty begins:—for how, considering the situation of Octavius, could his child be the subject of such a prediction?—Why, in predicting the future greatness of a son of Octavius, should Virgil address his prediction to Pollio, who had been the friend of Antony; and supposing these difficulties solved, how can the language of the prediction be reconciled to its subject? These three queries Mr. Henley has undertaken to answer. In the first instance, after having reduced, within their proper limits, certain facts which the Bishop had not been sufficiently accurate in reasoning from, Mr. Henley has evinced, on historical grounds, that the situation of Octavius was fully sufficient in Virgil's estimation, to warrant the compliment here paid to his expected son. To the second query answer is made, that the peace which had established Octavius in power had been partly effected by Pollio, whose enmity was now at an end; and, as Virgil had, through Pollio, been brought to the patronage of Octavius, nothing could be more proper, than that Virgil should pay his court to Octavius through the same person, especially as the consulship of Pollio afforded him, from the nature of his subject, the fairest opportunity to do it. The answer to the third question is of greater extent, and consists of a comment on the eclogue at large, in which the strictest conformity between the circumstances of the history, and those descriptions which appeared the most difficult to be accounted for, is distinctly made out. Many observations are adduced to render it probable, that if the Sibylline prediction did not originate in the Jewish scripture, Virgil, at least, could not have been ignorant of their existence; and that the common subject of both being alike, it is highly probable he took from the one to adorn the other. On the whole, the embarrassment respecting the person upon whom the eclogue was written, seems to have proceeded from a substitution

tution of the *birth*, instead of the CONCEPTION of the child foretold. The *latter* was the main point which Virgil had in view; and which, being admitted, removes the perplexity that beset the subject.

OF THE ALLEGORY IN THE THIRD GEORGIC.

Mr. Henley thinking this allegory had not been sufficiently explained, has submitted to the public a new interpretation. Catrou and Bishop Hurd, who adopted his critique, both agree that Virgil meant in it to prepare the Æneid. This also Mr. Henley admits, but he goes further, and contends that Virgil not only intimates in it that in his Pollio, by means of the Hebrew predictions, he had rendered his native language triumphant in pastoral composition over the best productions of Theocritus, but meant, by recurring to the same expedient, to render it triumphant also over Homer in epic. Such he conceives to be the import of

Primus IDUMÆAS referam tibi, Mantua, PALMAS:—

when taken in connexion with the context, and illustrated by the Pollio and the Æneid. Additional observations are here made to point out the identity of, or, at least, harmony between, the Sibylline oracle and the scripture prediction.

OF THE DESIGN OF THE ÆNEID

Agreeably to the apprehended use of the Scripture Prophecies in the Pollio, and the resumption of them in the Æneid, as proposed in the Allegory, the prophetic character of the Æneid itself is strongly insisted on, its consistency and symmetry are essentially grounded upon it, its great object being

‘To reconcile a vain and superstitious people to the late subversion of their republic; by insinuating that, the establishment of *The House of Cæsar* in the person of AUGUSTUS, and the consequent extension of their empire, were irrefragable proofs of his being THE UNIVERSAL SOVEREIGN, SO LONG PROMISED; and THE DIVINE OFFSPRING OF JUPITER HIMSELF.’

OBSERVATIONS ON JEWISH COINS

will, perhaps, be thought to have but little connexion with the foregoing discussions, till their relation is pointed out. Mr. Henley, in ascertaining the sense of IDUMÆAS *palmas* having had occasion to observe, that the palm was the symbol of Judea, and *that* being an essential point to be established, has cited several of its coins as evidence on the head. This led him into a dissertation upon the coins themselves. He begins with a conjecture on the origin of the national symbol of the Jews, and its variations as the circumstances of the nation changed: this carries him on to correct the errors of the celebrated Bayer, and other writers, in respect to several of these coins. In doing which, he takes

occasion to throw light upon many of them; and by means of one in particular, illustrates the sense of the term *Baïm*, which appears to have hitherto been scarcely understood. A distinction between the laurels composing the Roman and Syrian crowns is set up. The absurdities concerning the *half-shekel*, &c. are done away, and a new solution is offered to account for the use of Samaritan characters on coins of the Jews. Neat engravings of seven of the coins are annexed.

It seems to have been the author's object to render these disquisitions *СУВАВА СУВАВА*. They are closely written; and though nothing is advanced without authority to support it, yet the performance would not have been the less acceptable if, in some instances, it had been dilated.

ART. XXIX. *Petite Encyclopédie des Jeunes Gens: ou Définition abrégée des Notions relatives aux Arts et aux Sciences, &c. Avec Figures.* Par N. Wanothrocht. Small 8vo. 342 p. and Plates. Price 5s. bound. Boosey. 1788.

EVERY one knows that a book of this size, entitled an Encyclopédie, can contain little more than Definitions, and, for the most part, very imperfect ones. Yet those who might wish, like the purchasers of the Young Man's Companion, to have a great variety in a small compass, will find this compilation judiciously formed. The article of Chronology, under which Mr. W. includes a short sketch of the History of England, and of Geography, to which there are no maps, occupy almost half the volume. The book is neatly printed on very good paper; the plates could not be better executed without enhancing the price.

ART. XXX. *An Accidence; or, a short Introduction to the Latin Grammar, for the Use of the lower Forms.* Small 12mo. 88 p. Price 10d. Dilly. 1788.

THE only merit of this book consists in substituting, in the three first declensions, *Rosa*, instead of *Muca*, *Agnus* for *Dominus*, *Pomum* for *Regnum*, and *Apis* for *Nubes*.

ART. XXXI. *The New Robinson Crusoe; an instructive and entertaining History, for the Use of Children of both Sexes.* Translated from the French; with thirty-two Wood Cuts. 643 p. 4 Volumes bound in two, Price 7s. Stockdale. 1788.

THE history of Robinson Crusoe is so generally allowed to be a book which children find interesting, that we need only point

point out where the author deviates from the original, in order to follow the hint of M. Rousseau, who selected this book for the perusal of the darling child of his fancy; but he intended to have some unnecessary rubbish cleared away, and let the story commence at the period when Robinson is shipwrecked, and end when the vessel arrived in which he departs.

The present work, which took its rise from the passage alluded to in *Emilius*, was translated from a French translation of Mr. Campe's German work; and, excepting some alterations, which the different manners of the two nations rendered necessary, the sense is faithfully transferred into easy English.

The plan is simply this, a father reads every evening a part of the history, which produces natural and instructive conversations, that have sufficient life in them to keep awake the attention of young readers.

A quotation from the French preface will afford the best account of the author's deviations from his original.

'The Old Robinson Crusoe,' says Mr. Campe, in his preface to the original of this work, 'independent of its other defects, is erroneous in one particular, sufficient to destroy every advantage that this history might produce; which is, that Robinson Crusoe is provided with all sorts of European tools and instruments necessary to procure him many of those conveniencies that belong to society. Thus the opportunity is lost of affording the young reader a lively sense both of the wants of man in a state of solitude, and the multiplied happiness of a social life; another important reason why I thought proper to depart from the old history of Robinson Crusoe.'

'I have, therefore, divided the time of my New Robinson Crusoe's remaining upon the island into three periods. In the first, he is alone and destitute of any European tool or instrument whatsoever, assisting himself merely by his hands and invention; in order to shew, on the one hand, how helpless man is in a state of solitude; and, on the other, how much reflection and persevering efforts may contribute to the improvement of our condition. In the second period, I give him a companion, on purpose to shew how much a man's situation may be bettered by taking even this single step towards society. Lastly, in the third period, a vessel from Europe is shipwrecked on his island, and gives him an opportunity thereby of providing himself with tools and most other articles necessary in common life, in order that the young reader may see how valuable many things are of which we are accustomed to make very little account, because we have never experienced the want of them.'

As this book is on the whole a very useful one, we shall not observe any trifling defects; but warmly recommend it to those parents who wish their children to read performances adapted to their understanding, and which are calculated gradually to improve them.

ART. XXXII. *The Blossoms of Morality, intended for the Amusement and Instructions of young Ladies and Gentlemen.* By the Editor of the Looking Glass for the Mind. 12mo. 212 p. Price 2s. bound. Newbery, 1789.

WHEN so many books, expressly written for the instruction of the rising generation, are now in the hands of the public, and have received the sanction of the judicious, we cannot warmly recommend a very inferior production. These stories, whether original or borrowed, are neither natural nor interesting; without having an immoral tendency they are often improper, and their is a vein of affectation in the style of which the first paragraph, as well as the title, will serve as a specimen: the same affectation appears in the characters. It requires more experience and discernment to write tales, calculated to improve young people, than is generally supposed, or we should not meet with so many that we can only afford the negative praise, that the author meant well.

'The faint glimmerings of the pale-faced moon on the troubled billows of the ocean, are not so fleeting and inconstant as the fortune and condition of human life. We one day bask in the sun-shine of prosperity, and the next, too often, roll in anguish on the thorny bed of adversity and affliction. To be neither too fond of prosperity, nor too much afraid of adversity, is one of the most useful lessons we have to learn and practise in the extensive commerce of this world. Happy is the youth, whose parents are guided by these principles, who govern their children as good princes should their subjects; neither to load them with the chains of tyranny, nor suffer them to run into the excesses of dissipation and licentiousness.'

ART. XXXIII. *The Toast Master; being a genteel Collection of Sentiments and Toasts, calculated for the most polite Circles, to heighten social Mirth, and to add fresh Charms to the cheerful Glass, &c.* 12mo. 36 p. Price 6d. Abraham, 1789.

OUR friends in the city are obliged to this author, who has taken pains to furnish them with *sentiments* adapted to every sort of company. The collection before us merits the praise of decency; and what more can be expected from us on a subject which is wholly *practical*?

ART. XXXIV. *Mrs. Stewart's Case, written by herself, and respectfully submitted to the enlightened part of the Public: including her Letter to Lord Rawdon.* 4to. 27 p. Price 1s. 6d. Kerby, 1788.

THE sum total of Mrs. Stewart's case is, that Lord Rawdon once extended his benevolence towards her, but does so no more; as we can perceive from this letter no claim of right which Mrs. Stewart has on his lordship's purse, we are at a loss

to know how the 'enlightened part of the public' are concerned in the matter. Every part of the public, however, will recognize in Mrs. Stewart an old acquaintance—Mrs. Rudd.

ART. XXXV. *Thoughts on the Present State of the Application for a Repeal of the Shop-Tax; with Remarks on Mr. De Lolme's Observations on Taxes.* 8vo. 30 p. Price 1s. Debrett, 1788.

THE propriety of a tax on retail shops has been so repeatedly discussed, in every point of view, and by men of all descriptions, that it cannot be wondered if we find nothing new in this pamphlet: the author, however, unlike many who have written down this tax, writes with temper; and his pamphlet of course carries one powerful recommendation with it. We agree with him that the *principle* of the tax forms the grand objection against it.

ART. XXXVI. *The Principles of the Revolution asserted and vindicated, and its Advantages stated, in a Sermon, preached at Castle Heddingham, Essex, on the 5th of November, 1788.* By Robert Stevenson; with some Additions and Illustrations. 8vo. 29 p. Price 1s. Dilly, 1788.

MR. Stevenson submits this discourse with deference. It was addressed to his flock, and by them requested to be printed, and he particularly intended it for the information of the young; His text is, 'God is the judge; he putteth down one, and setteth up another.' Psalm lxxv. 7. From this, he states the grievances peculiar to the reign of James II. which led to the revolution: the methods by which the revolution was effected, and advantages derived from it. In these details he is accurate and copious, and concludes with some suitable lessons to be derived from those memorable events.

ART. XXXVII. *God the Glorious, Holy, Wonder-working God, worthy to be feared and praised. A century Sermon on the glorious Revolution: Preached in London, November 16, 1788, (the Substance of which had been delivered in Canterbury, November 5,) being just an Hundred Years from the Landing of William, Prince of Orange, afterwards King of England. In which the Events of 1588, 1688, and 1788 are mentioned, and the Blessings of civil and religious Liberty considered.* By Elhanan Winchester (from America.) 8vo. 40 p. Price 9d. Johnson, 1788.

OUR author employs the first nine pages of this sermon in detailing the sufferings and deliverance of the children of Israel, the latter of which occasioned the song we find in Exod. xv. the 11th verse of which is the text. Mr. W. then expatiates on

the words, 'Who is like unto thee, O Jehovah,' shewing that there is none like to Jehovah, that he is self-existent, self-sufficient and independent, eternal, unchangeable, &c. He then describes the vain attempt commonly known by the name of the Invincible Armada; from that he passes on to the Revolution, and while enumerating the blessings of civil and religious liberty secured by that event, we find the following passage.

'There is but one country in the world where liberty, and especially religious liberty, is so much enjoyed as in these kingdoms, and that is the United States of America: there religious liberty is in the highest perfection. All stand there on equal ground. There are no religious establishments, no preference of one denomination of Christians above another. The constitution knows no difference between one *good man*, and another. A man may be chosen there to the highest civil offices, without being obliged to give any account of his faith, subscribe any religious test, or go to the communion-table of any church.

'We that are here called *dissenters*, there stand upon a level with the highest dignitaries in the episcopal church. Our marriages are as valid in law as theirs; and we are as much respected as they, if we behave as well; and the members of our churches are as eligible to posts of honour and profit as theirs. And what is the consequence of this equality? Does the episcopal church suffer by it? far from it; she gains. She has in reality prospered more, since this has been the case, than before. She has good bishops, respectable clergy, and many worthy members. She is no longer envied and hated by her sister-churches: far from it; she is respected. Her worthy clergy are better supported now by free contributions, donations, subscriptions, &c. than formerly they were by compulsion in those places, where episcopacy was established and supported by law. Unworthy, ignorant and vicious clergymen, of which there were formerly many, are now discarded, and obliged to cease exercising their functions; for none are obliged to hear or support them. And all the people of every denomination, through the United States, enjoy that highest perfection of religious liberty, viz. the choosing and supporting their spiritual guides in that way which is most agreeable to them; and also the power of rejecting them for immoral conduct. There are no patrons there, none to present to vacant churches; all must be approved by the people to whom they are to minister.

'The authority in many places does not even interfere at all in matters of religion; and in no part of the States are ministers, or houses, under the least necessity of being licenced by authority: each denomination licensing, calling, and setting apart their ministers to the sacred work, in that manner which they think most fit.'

The length of this quotation must excuse us from dwelling on the remaining part of Mr. W.'s sermon, in which we find a variety of matters brought together without a seeming connexion with the great event commemorated, and some prophetic attempts towards the end, which our readers will allow with proper limitations.

ART.

ART. XXXVIII. *A Discourse on Sacramental Tests. Delivered at Cambridge, Thursday Oct. 30, 1788, at a general Meeting of Deputies of the Congregations of Protestant Dissenters in the County of Cambridge.* By R. Robinson. 8vo. 27 p. Bowtell and Cowper, Cambridge. Dilly, London. 1788.

THE question in dispute relative to Sacramental Tests as qualifications for civil offices, has been of late years so amply discussed, that we trust there is no man now unfit to give a decided opinion on the subject. Mr. Robinson does not advance much that is new, but by his manner of handling former arguments, he proves himself no mean advocate for the abolition of Sacramental Tests, and he writes with candour and moderation. His system of religion we may gather from the concluding passage in this discourse.

‘ Instead of the usual train of, first faith, then quotation of authorities, and lastly reason, we would first reason, then build faith upon evidence, and reject all authority to call us to account except that to which Jehovah hath said, every knee shall bow.’

ART. XXXIX. *An Address to the Dissenters, on the State of their Political and Civil Liberty, as Subjects of Great Britain.* By Samuel Catlow of Mansheld. Small 8vo. 19 p. Price 4d. Johnson. 1788.

WHAT the body of Dissenters have already attempted, in order to relieve themselves from the Test and Corporation Acts, is well known. Their success has been considerable in persuading men of all parties that the laws against them are unjust and impolitic, and although they have not prevailed with the legislature, it is a great advantage to their cause, that it is now well understood, and has been ably defended. The author of the pamphlet before us, endeavours to animate their courage to a future attempt.

‘ The Test Act,’ says he, ‘ places you in the situation of aggrieved subjects. In the reign of the second Charles, in which it was made, it was styled, ‘ An Act for preventing the dangers which may happen from Popish Recufants,’—and required that all persons enjoying any office or place of trust and profit, should take the oaths of allegiance and supremacy in public and open court, and should also receive the sacrament in some parish church, immediately after divine service. The Protestant Non-conformists of the times coincided with the views of Government, as a bill in their favour, and to exempt them from the operation of the said act, was then preparing, which, they were led to believe, would be passed during the same session of parliament: but the King, sensible that the Papists, to whom he was attached, were excluded from the benefit of this act, shewed no farther concern for the interest of the Presbyterians, but adjourned the Parliament before the Lords had given their consent to the bill.’

This circumstance, which must be considered as highly favourable to the cause of the Dissenters, Mr. Catlow enforces in a spirited address, encouraging them to persist in their application to parliament, and offering such arguments as serve to strengthen their zeal in the cause.

ART. XL. *An Attempt to ascertain the Causes of the K—g's present Illness: With a new Method of treating it, applicable to all who suffer in like Manner. Most humbly recommended by a dutiful Subject. Written in November, 1788. 4to. 13 p. Price 1s. Robson and Clarke.*

THIS author premises, that whenever there is an indication of a distempered habit, either from inheritance or other cause, (especially if such indication, in its progress, be apt to break out into sores upon the surface of the body) it is allowed to imply not a fulness or richness of blood, but a proportional want and poorness of it. For in such a case, there not being a sufficiency of blood (to say nothing of the quality of it) to be thrown out from the heart to the extremities, and to the vessels on the surface of the body, obstructions and their vitiated consequences must, more or less, follow. The causes of the King's melancholy situation are thus stated.

* The united causes of the present illness are evidently too abundant exercise:—too early rising, and going abroad without regarding weather; probably with an empty stomach too:—and literally contending with cold and hunger, together with great weariness both of body and mind.

* More particularly going hours without any, or taking the slightest refreshment; and never knowing the word FREELY in any sense, but in such meagre and flatulent articles of diet, as must destroy the digestion. May it be supposed, taking milk, ripe fruits, vegetables, cold water, or weak wine and water, ice, &c. all which distend, turn sour upon, nay starve a stomach, already unfitted to convey daily support and nourishment to the rest of the body.

* Under such a mistaken regimen there could nothing be wanting to bring on this melancholy crisis, but Cheltenham, or any other waters taken in quantities, to overwhelm the stomach; and cause the paroxysms of great disturbance in the agitated brain.

Such is our author's mode of accounting for his Majesty's illness; and he takes occasion from it to object to the treatment at the commencement, and refers the duration of the disorder to the principle of increased relaxation. His *Modus Medendi* appears to be judicious, but we apprehend that our author has followed the popular ideas concerning his Majesty's disorder too implicitly. The present state of the disorder is known only to the royal physicians; of the symptoms even at the commencement, of the proximate causes, and of the present indications, the public are entirely ignorant; and surely the attempt to prescribe to a patient, the express nature and appearance

ance of whose disorder is a secret, would be vain, to say the least of it. We shall, however, vindicate our author in his own words.

• The foregoing pages, (*written so far back as the 21st of last month, for a private eye, and at that time not intended for publication*) though plain and simple, would require the NICEST CARE and MANAGEMENT in the application of them: at the same time it is hoped, it will not be thought presumptuous or unbecoming language from a man of liberal education and profession, though a *physician*, to pronounce, 'That every time the principal *symptom* (for such it would fain be yet considered) returns with violence through a mistaken, too cautious, or a *lowering* way of understanding and treating it; it increases the hazard, the probability of its never being *effectually* removed, or the apparent general cure *lasting*, whatever it may deceitfully promise at different times.'

To this we have only to add, that there is every reason to believe that since this pamphlet was written, the mode of treating his Majesty's case has been altered, but in what respect, or indeed what the present mode is, may be the subject of conjecture, but not of arguments.

ART. XLI. *A solemn Appeal to the Citizens of Great Britain and Ireland, upon the present Emergency.* 8vo. 92 p. Pr. 2s. Stockdale. 1788.

THE tone and stile of this appeal is declamatory. The author finds resemblances between the most distinguished characters and important conjunctures of the present times, and other eminent characters and interesting conjunctures in both antient and modern history. He quotes Sallust, and other Roman writers, and compares Mr. Fox to Cataline, and Sheridan to C. Piso, with the exception of the word *Nobilis*, which he will not allow to be, in any sense, applicable to that Gentleman.—The complexion of the times, the factions that have long reigned, and the characters of their leaders, he observes, demand our serious attention. He compares Mr. Fox to the devil in Milton, who, 'lifted up so high, *disdained* subjection, and thought one step higher would set him highest.' As to the names of THURLOW and PITT, and others who have not forsaken their beloved Sovereign, nor the interests of the people, the virtuous leaders of party, he foretels, will be emulous to imitate them; and the generous youth, while grounding themselves in the principles of honour, will think of them with veneration, and mention them with rapture.

ART. XLII. *Fox against Fox!!! or Political Blossoms of the Right Honourable Charles James Fox: Selected from his Speeches in the House of Commons, on the Omnipotence of Parliament, in the Appointment of the Ministers of the Crown. Contrasted with his*

with his present Arguments in Favour of Prerogative. Shewing how easily a staunch Whig may become a professed Tory. To which are added, The Speeches of Mr. Pitt and Mr. Fox, on Wednesday, Dec. 10, 1788, on the Subject of a Regency. Embellished with a curious Frontispiece adapted to the Occasion: And a Design for the Revolution Pillar at Runnymede. 8vo. 74 p. Price 1s. 6d. Stockdale. 1788.

As this compilation, from unauthenticated reports, is sufficiently analysed by its tedious title page, it is only necessary that we say a word or two of the wooden engravings. The frontispiece presents a figure with a crown, sitting, in a careless posture, in an elbow chair. A man, with Lords and Commons under his feet, stands before him, holding up to his view the figure of a fox. A tall thin person stands behind the chair, from whose lips issue these words, 'Little short of Treason to the Constitution.' The design for the revolution pillar is, a fox hanging on a gibbet, with the following label in his mouth, 'Prosecute the Printers.'

ART. XLIII. *The Parliamentary Opinions of Lord Mansfield, Sir Dudley Rider, Mr. Charles Yorke, Mr. William Beckford, &c. on the Choice of a Regency, or Regent; with other Discussions on that interesting Question.* 8vo. 46 p. Price 1s. 6d. Stockdale, 1788.

VARIOUS proposals have been submitted, on the present great emergency, to the public. Some propose a Regency; others, a Regent. As an appeal is now made to all, the editor of these opinions thought he did a real service to this country, when he submitted to every one's perusal, what seemed likely to assist every one's judgment.

The opinions before us were delivered on the occasion of a message from Geo. II. to both Houses of Parliament, relative to the care and tuition of the person of his successor, in case he should be of tender years. This happened after the death of his present majesty's father, 1751.

ART. XLIV. *Thoughts on the present Proceedings of the House of Commons.* 8vo. 19 p. Price 1s. Debrett, 1788.

'THE fundamental principle of the English constitution,' says the author of the Thoughts, 'is, a renunciation on the part of the people of all the *active executive powers* of government which they have vested in one person. Having thus vested the whole of the executive government of the country in one person, taking his office by hereditary succession, our ancestors have applied the whole remaining powers of the constitution to control this executive magistrate, to prevent or punish abuse. Should the House of Peers, or the Representatives of the

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the People, assume directly or indirectly, any part of the executive government, they, or their nominees, from that instant, become the executive magistrates.' On this ground chiefly our author, in a plain and persuasive manner, reasons against all restriction of the power of the Regent.

ART. XLV. *The Prospect before us. Being a Series of Papers upon the great Question which now agitates the public mind. To which is added, a new Postscript.* 8vo. 102 p. Price 2s. Almon, 1788.

THESE papers had appeared in three of the daily prints, according to their respective dates, when the publisher thought it proper to present them to the public in a form less fugitive, and more capable of effect, than the dispersed, divided state in which they had before been seen.

To the papers which have already appeared, the author has been induced to add a Postscript; 'the more decisively,' he says, 'to shew that the sophistry of the ministerialists has not the slightest foundation in law, in legal analogy, the spirit of the constitution, or the history of the country.' He had shewn, in his essays in the news-papers, that in the parliamentary proceedings, at the Revolution, the incapacity under which our sovereign now labours, was repeatedly alluded to, as one of the causes that constituted a civil death. In his Postscript, he says, 'Either this (the present emergency) is a revolution, or it is not. If not, the prince's right, on the declaration of his father's incapacity, which is a civil demise, on the principles of the Revolution, is clear and certain. If it is a Revolution, then is there an open robbery committed by the two Houses of Parliament upon the people of England, in assuming the right to dispose of the sovereign authority without their consent.'—This is an acute, tho' in some instances, a sophistical writer.

ART. XLVI. *The Debate on the Subject of a Regency, in the House of Commons, on Tuesday, December 16, 1788. Containing the Speeches of Mr. Pitt, Mr. Fox, &c. with a correct List of the Division thereon.* 8vo. 98 p. Price 2s. 6d. Stockdale, 1788.

To the speeches in this debate, extracted from news-papers, there is added, one that was intended to have been delivered by an honourable member, had opportunity offered for that purpose.—This circumstance shews, that the press is, of all others, the most comprehensive, as well as most permanent mode of appeal to the public,

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ART. XLVII. *The Powers of a Regent constitutionally Considered.* 8vo. 33 p. Price 1s. Faulder, 1788.

‘THE rough out-line,’ it is observed by the author of this pamphlet, ‘may be traced through a series of successive ages; but it is within a period comparatively short, that the edifice has been displayed in its regular proportions and finished symmetry. It is from the æra of the Revolution that we date the settlement of the constitution. Now, in the Convention Parliament, it was unequivocally asserted, that, either in case of the total extinction of the royal family, or the abdication or forfeiture of the King, the Lords and Commons, being the representative body of the kingdom, were to supply the defect, by providing a successor, and restoring the operation of the executive government.’—If such was admitted to be the constitutional mode of supplying a constitutional deficiency, when the throne was vacant, such also, is the mode by which a temporary inability in the sovereign is to be remedied; but without restriction of the royal power.

ART. XLIII. *The Question solved; or, the Right of the Prince of Wales, to be sole, unlimited, and immediate Regent, demonstrated from the Nature of the Constitution, and the Law of the Land.* 8vo. 56 p. Price 1s. 6d. Elliot and Kay, 1788.

THE power and jurisdiction of parliament is a power and jurisdiction of the very highest order. Nothing is so remote that can be beyond its sphere of action; nothing so exalted as to be above its controul. Parliament has, undoubtedly, a right to alter or to limit the succession: but this is not the present question. No competition exists as to the succession of the royal line of the House of Brunswick. According, therefore, to the rules of hereditary succession, established by parliament itself, and which, for that very reason, need no recognition, the Prince of Wales becomes of absolute right the sole and unlimited Regent of the Realm. This argument is expanded with knowledge, acuteness, and spirit.

ART. XLIX. *A short View of the present Great Question.* 8vo. 17 p. Price 1s. Debrett, 1788.

THE estates that compose our happy constitution are co-efficient: no two of them can make a law without the consent of the third. These estates are also independent: no two of them can create a third. They are still further immortal. The King is a corporation—the Lords are hereditary—the Commons revive by election: and their dissolution corresponds with the King’s demise; for though it is not occasioned by the mortality of man, it is an analogous event in the estate. The King cannot demise—the constitution demands a substitute:
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the crown (in case of absence, infancy or infirmity of mind) remains upon the King's head; the sovereign authority is vested in a regent, who, as the representative of the first estate in the constitution, cannot *constitutionally* be appointed by the Houses of Parliament. This is the substance of the short review: a methodical and sensible little tract.

ART. L. *A short and impartial Political Review of the Year 1788.* 8vo. 27 p. Price 1s. Hookham, 1788.

THIS political Reviewer having, in a few words, hinted at the national prosperity of England, says,

'Of our calamities, where shall we mark the exordium, without affixing a stigma, as personal as it would here be illiberal? Content with our former acknowledged superiority, and looking downwards from thence, we must say, convulsive, from the heart, now appear the tormented bowels of our constitution; and the first sad warning of impending ruin was the death of the VICEROY of our sister kingdom—A blast on the blossom of a fruitful tree! How can the loss of that man be replaced, who lived in his people's love! How be borne of him, who ruled in the affection and approbation of the million!—yet more—who died in virtue's proudest eminence; a throne of purity so chaste which, for departed merit to ascend, forms the only balsam for a wound so deep!

'Here let us summon our utmost fortitude, lest the idea of any analogous situation should intrude; for if it were, and we should indulge its power, it would work with such increased violence, that, to depict our feelings, we should be compelled to have recourse to the application of our present melancholy condition.'

He proceeds, after a few more lines, in this absurd stile to what he calls a trifling digression. This digression, which relates to the present question concerning the regency, forms, with the exception of what we have quoted, the whole of the review of 1788. It contains a series of incoherent effusions expressed in ungrammatical language, and that seem to indicate marks of a disordered imagination. 'To what unmerited attacks,' says our Reviewer, 'is that soul ripe, when impelled by such sad urgings lunacy!!! Here, if the heart knows quiet, let it no longer own the human shape!' That such an author should exist is not to be wondered at.—But it is a matter of surprize that he should have found a publisher.

ART. LI. *A Dialogue on the Regency.* 8vo. 15 p. Pr. 1s. Debrett. 1788.

THE interlocutors in this dialogue, which is carried on with plain sense, and perspicuity of language, though without either wit or humour, are *John Bull*, and *Freeman*: the former thoughtless and credulous; the latter a man of sagacity and just observation. John thinks that Mr. Pitt is taking the poor king's part against those who want to pull down his ministers.

Freeman considers Mr. Pitt as maintaining his own place and partizans in office, to the destruction of the prerogative, and the endangering of both the domestic tranquillity, and foreign interests of his country. John Bull, who was on the point of moving his constituents to address Mr. Pitt, convinced by the reasoning of Freeman, sees no reason 'to thank a minister for shuffling as he does, in order to keep his place.'

ART. III. *Three Letters on the Question of Regency, Addressed to the People of England.* By Capel Lofft. 8vo. 64 p. Pr. 1s. 6d. Stockdale. 1788.

To these letters, Mr. Lofft, who is a gentleman of fine parts, and just observation, prefixes the following judicious advertisement.

* An accident prevented the publication of these letters while the great question was in debate.—They are now, however, submitted to the consideration of the public in their original form. The reader will thus have it in his power to review the principles and inferences as they arose: detached from the influence of present characters or opinions on either side, and independent of the event.

* It has been said, this is an *abstract question*: of which term all will acknowledge the proper sense to be this.—A question, which however determined, the practical consequences could not be affected by it. Great were the force of the implied censure on the understanding of those, on each side, who have employed so much time and earnestness on the discussion of it in the great *national assembly*, were it no more.—The reality is this: if an *heir apparent*, of full age, and not legally disqualified, has an inherent *right* to the *regency*, on the suspension of the exercise of the regal functions, this right is, for the time, as full and entire as that of an *actual king*: it cannot be limited by the *two houses* previous to its recognition; and after, there would be room for disputing whether limitations could be constitutionally proposed or accepted: but if the *right of appointment*, under the circumstances, be in the *two houses of parliament*, it may then be conferred so as best to meet the exigence of the case, and the *rights* and *interests* of every part of the *constitution*. And indeed those who slighted this in one part of an argument as an abstract question, treated it in another as sufficiently substantial: by representing that to assert, in writing, the existence of such a right in the *two houses* would incur a *premunire*; a penalty, which, whatever may be unhappily the case with regard to religion, is not applicable, by our laws, to any point of mere political speculation.

* It is extremely difficult in the science of *politics*, which consists in the application of principles to an actual state of society, which principles are necessarily connected with the qualities and relations of human beings in a given situation, to find any proposition, intelligible and true, which is merely abstract. It is certain the proposition at present discussed is not so: but has an immediate, a particular, and very important relation to the actual state of the kingdom, and the proper conduct from thence resulting. And though one part of the utility of a discussion of this nature be now superseded, the other re-
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mains: of exhibiting the grounds on which *the public* may judge how far what has been actually decided may deserve their confidence and approbation. The reasoning, whatever it may be, is at least unalloyed by party. I offer it as one of the community: and I trust it has its source in *public reason*.

We are next presented with a short introduction, which is equally sensible and pathetic. After this, we pass on to letter I. in which, Mr. Lofft states the question of the regency, gives an historical abstract of regencies, and makes a distinction between hereditary office and provisional appointment.—In letter II. Mr. Lofft makes some farther strictures on the doctrine of an hereditary right to the regency; and compares the great argument of Mr. Fox on this subject with that of Mr. Pitt. In this letter we meet with the following passage, which we shall select as a specimen of the spirit and manner in which our very respectable author writes, and of his faculty of discrimination.

• Whatever rays may be orient or declining in the horizon, be my vows ever paid to the unchanging and never-setting sun: to the divine effulgence of truth; to the sacred light of all-preserving freedom. Under the banners of *ministry*, or of *opposition* let those insist who deem the power of this or that set of men to be synonymous to the salvation of their country: while some still direct their eye to the *standard of constitutional freedom*: determined at every hazard to join in its support; by whatever hand it may be sustained. And since dangers have been intimated to those who shall declare their opinion I hold and have avowed, I now think it become my duty to the public to stand answerable with my name, for the proposition which I have dared to support. This I shall do; and desire no other shield than of those laws and that constitution in whose behalf I contend.

• Those who insist that a prince being heir apparent, if of full age and under no legal incapacity, is entitled to the regency, advance the claim as a right of succession. They found it on the principle that the limited monarchy of this island is *hereditary*; and this, for the public peace and security, it is, on conditions. But they wholly overpass the distinction *between the descent of an inheritable office, and a provisional government; under a temporary suspension of the exercise of the regal powers in the person in whom they constitutionally reside, and by whom they would be re-exerted on the restoration of his health.* Heir and regent are titles clearly distinguished: the discretion of the legislature may voluntarily unite both; the one, eventual on the contingency of survivorship; the other, present by appointment adapted to the exigence; but till a demise there is *no actual* heir: at the utmost only an apparent one; and when there is a demise, the regular consequence of itself speaks how repugnant it is to derive a claim of *regency* from a right so necessarily and essentially contradistinguished as that of *succession*.

The third letter of Mr. Lofft is taken up with parliamentary opinions and precedents.—This writer is certainly one of the ablest, and most ingenious advocates for a parliamentary appointment of a regent, with regulations and limitations.—There

is a degree of perplexity and obscurity in Mr. Lofft's style, though, on the whole, it possesses force and animation.

ART. LIII. *Detached Hints upon the Question, in its present Posture.* 8vo. 16 p. Pr. 6d. Debrett. 1789.

THE author of the hints, studiously abstains from using the term *right* as applied to the pretensions in question. But he asks, 'What in effect is that to the denial of which every one would annex the idea of wrong?—Reasoning from the principles on which our ancestors proceeded, on the occasion of the revolution,

'It is not difficult,' he says, to conjecture how they would have acted in the present. Conforming to the spirit of that monarchy which they had restored, and in order to repress the aspirings of competition, they would have looked, to one alone: consistently with their own great act, to one whose right of succession originated from it: in their respect for the national sentiment: to one, towards whom the eyes and hearts of all were turned.

'Of a character so qualified, their generous minds would have known no distrust. They would therefore not have reduced powers, which they had already reduced to a compass commensurate, and no more than commensurate with the exigencies of good government. They would have considered, that the constitution they had confirmed, which in every case limited the *extent* of power, would in this case limit its *duration*.

'With these principles and these sentiments, they would, it may be inferred, have recognized in the *heir apparent*, during the incapacity, and no longer, a pre-eminent claim to the full exercise of the royal authority.'

It is to be observed, that in this inference concerning the probable conduct, in such circumstances as the present, of the revolution parliament, our author takes some things for granted, which many will dispute.

ART. LIV. *An Impartial Review of the present Great Question.* January 3, 1789. 8vo. 38 p. Pr. 1s. Debrett. 1789.

THE reviewer tells us that it is his object to enable the public to judge for themselves on the present great question of a regency, and not to recommend any opinions of his own.—He hates the question as it at present stands, and the proceedings thereon in both houses of parliament. But he is not at the least pains to maintain even the semblance of that impartiality which he professes; for he appears not so much in the character of a relater of facts, as of a commentator on them: and all his comments tend to establish his *own opinion*, 'That his Royal Highness the Prince of Wales is the only person in the kingdom who can, and ought to be sole regent.'—He uses, without any advantage of manner, the common arguments on his side of the question.

ART.

ART. LV. *Advice humbly offered to the Prince of Wales, by a well-meaning Briton.* 8vo. 16 p. Price 6d. Hookham. 1789.

LET us suppose, for a moment, says the author of this advice, that every prejudice which his Royal Highness may entertain against the present minister be just, that his measures have been wrong, and that the good of the community is equally interested with the advantages of his Royal Highness's friends dismission, what would *policy*, when unawed by a crew of hungry expectants, urge on this occasion?

'It is true that your Royal Highness's father has made a bad choice of a minister, but still, as it *is* his choice, and he may recover his senses, you must not *yet* dismiss him. Wait a few months. You will gain strength every day of your father's illness. Cool consideration will bring over to your party all those senators who think their own interest worth cultivation, and probably half a year will put it in your power to provide, amply, for your friends, to depress those whom you dislike, and to give the reins of the state to whosoever you shall think most fit to hold them. The people, too, will perhaps, by that time, in a certain degree, change sides, and you may, consistently with that popularity which it would pain you to forfeit, attain to the summit of your own wishes, and those of the persons with whom you are connected.'

As to that stiffness and want of complaisance with which Mr. Pitt is charged, and justly too, in the opinion of our author, he observes that he possesses, as a counterbalance to these defects, *integrity* and *sagacity*, and that the manners of the French minister, Mr. Necker, are not more gentle than those of Mr. Pitt.

ART. LVI. *A Letter to the Right Honourable William Pitt, on the Restriction of the Regent's Authority.* 8vo. 16 p. Price 6d. Debrett. 1789.

THE most peculiar feature in our frame of government, the author of this letter observes, is the *solidity* of the executive power; and this solidity is the safety of the constitution.—Revolutions in England, have proceeded from two causes; either from a positive claim to the crown, or from the power of the sovereign being dissolved by violation of the laws.—No subject ever built on the sole base of ambition. Even Cromwell levied war upon the king in the royal name.—The solidity of the executive power is also favourable to liberty. Impreguably fortified, the crown has no motive of jealousy, no cause of alarm.—There can be no energy in government when the executive government is divided.—But, if all this be so, the letter writer asks, 'What will be the consequence of the restrictions of the regent's authority?'

ART. LVII. *Reflections on the Case of a Regency.* By a Gentleman of Lincoln's-Inn. 8vo. 51 p. Price 1s. 6d. Ridgway, 1789.

THIS gentleman, in a clear order, and dispassionate manner, gives the history of the question respecting the Regency, and states it with fairness and candour.—The question resolves itself into this,

* Whether, in the case of an incapacity of the King upon the throne, by the sudden visitation of God, the constitution hath made any provision for the exercise of the royal authority, during the continuance of such incapacity? It may at the first view seem almost impossible that any person should maintain the negative of this proposition; and probably in unequivocal terms no one would assert that doctrine. That a constitution of which we so justly boast, allowed by the general consent of all enlightened men, to be superior to any scheme of policy that the wisdom of man has planned, should rest upon so sandy a foundation, that it must fall to pieces upon any malady to which the human frame is subject, is an inconceivable supposition. It may therefore be assumed, that it will not be denied in direct terms, that in every case, except that of an extinction of the Royal Family, on which the crown is entailed, or of a forfeiture by the breach of that original contract by which it is held, there is a remedy provided for preventing the dissolution of the government, in consequence of the incapacity of the Sovereign to exercise, in his own person, the regal power.

* To find this remedy, we must suppose, either that there is some certain person, to whom, in that case, the temporary exercise of regal power will appertain; or that there must be an election of some person or persons, to whom the exercise of that power shall be entrusted.

* The opinion ascribed to Mr. Pitt, adopts the latter supposition, as the former is the foundation of the opinion held by Mr. Fox.

* The truth, or falsehood, of each of them, must be tried by their conformity to the known laws, and to the general principles of the government, and by the consequences that would attend either of them.

These opposite opinions of Mr. Pitt and Mr. Fox he proceeds to examine. He contends, in a very able manner, that the just balance of the constitution can be preserved only by the regal power in full exercise, subject to the controul, but not to the disposal of the two other branches of the legislature.

ART. LVIII. *Regency; and the Use and Abuse of the Great Seal; containing a correct List of all the Regencies since the Origin of Parliaments, to the present Period, with an Account of the Cause, Mode of Appointment, Limitations and Consequences of each Regency; and the several Applications of the Great Seal, without the Consent or Approbation of the first Branch of Legislature. Faithfully extracted from the most approved Writers, and forming a complete Compendium of Precedents, and various other Matters afforded by History, relative to the immediate Contest for*

for Succession or Election. 8vo. 23 p. Price 1s. Ridgway, 1789.

A Collection of facts, that bear the nearest analogies, though these are but very incomplete, to the present situation of his Majesty and this kingdom.

ART. LIX. *Whig and no Whig. A political Paradox.* 8vo. 32 p. Price 1s. Stalker, 1789.

A Dialogue is carried on between Charles and William: the former a worthy young gentleman, a member of the Whig Club, and of the House of Commons; the latter a young gentleman possessed of a small estate, which he inherits from an uncle. They were brought up together in the same college, and a sincere friendship exists between them. If they differ in any thing, it is perhaps in political principles; this difference Charles has frequently appeared anxious to remove, by obtaining his friend's permission to propose him as a member of the Whig Club. William at great length harangues Charles on debauchery, profligacy, the abuse of genius, keeping improper company, &c. &c. Charles makes, again and again, the same reply, By G—! [at full length] you are a whig at heart—by G—, Sir, you are a whig, &c.—This is a miserable and abominable production.

ART. LX. *An Account of the Advantages and Method of watering Meadows by Art, as practised in the County of Gloucester.* By the Rev. T. Wright, small 8vo. Cirencester, printed; and sold by Scatchard and Whitaker, London. Price 1s. 6d. 1789.

THE method of improving land, by spreading a thin sheet of running water over its surface, has been long known and practised in some of the warmer kingdoms of Europe, in many parts of which, without this artificial refreshment, the plants would be entirely burnt up. It is not, however, so universally known as it ought to be, that even in our colder climate this practice has been proved, by experience, to be highly beneficial; and that it has been followed, in several districts of Britain, for a good many years past with the happiest success. We are glad to think that the present pamphlet, which is written with great plainness and perspicuity, will tend to disseminate the knowledge of this valuable improvement to many other districts where it never yet has been thought of at all till the present moment. To our certain knowledge, many, very many streams, which might be the means of disseminating abundance to the fields upon their borders, are now suffered to run to waste—and we consider every moment that things are allowed to remain in this state, as the loss of a treasure more precious than gold itself.

That we do not exaggerate in the present case, will be confirmed by the following facts furnished by our ingenious author :

‘ I may freely venture,’ says he, ‘ to assert, that this mode of cultivation will be found more productive than any modern improvement in agriculture. By it, land, whatever its kind or quality, is increased to double or treble its former value. And it does not derive this enriching power from the assistance or soil of the neighbouring lands, but itself diffuses a general fertility. It does not rob the farm yard of its stores, nor even take back from the abundance which it there produces ; for it stands in need of no dung, no expensive preparation of manure or compost ; so that the farmer who occupies fifty acres of this watered land, has an hundred tons of hay to carry off and spend upon his other grounds.’

Our ingenious author goes on to remark, that it is not only the *quantity* of the crop that is thus augmented, but its value is greatly enhanced by being produced so much earlier than it otherwise would have been ; so that farmers who have watered grounds, can begin cheese making at least a month earlier than their neighbours who enjoy not this benefit.

With regard to the certainty of a crop, he proceeds, I need not say much : the thing will speak for itself. ‘ Between March and May, we are sure of a Spring feed that is worth at least a guinea *per acre* ; in June, we have a crop of grass that will yield two tons of hay *per acre* ; and the later-math is always worth a pound.’ Other advantages, he remarks, are, that the land is continually improving, and he might have added, that other land, in its vicinity, is also in a state of continual melioration, by means of the manure that is produced from the crops of these fields consumed elsewhere.

As a proof of some of these assertions, he states the produce of a field ‘ that has been watered longer than the memory of the oldest man in the parish ; but is by no means the best meadow upon the stream ; nor has this year been a favourable one for watering : it is about six acres and an half. The Spring feed of it was let for seven guineas, and well supported an almost incredible number of sheep (an hundred and fifty) for two months ; the hay was sold for thirty-two guineas, and the latter-math for six.’

These facts speak abundantly in favour of the practice—and we beg leave to add, that having ourselves experienced the benefit of this practice, in a district far distant from Gloucestershire, we can attest that we have seen effects resulting from the practice much greater than those which have been specified by our author ; so that we warmly recommend this pamphlet to the attention of our readers. Watering, in a short time, will convert the thickest heath into the closest pile of grass ; and the most barren soil, on which no kind of grain could have been

been made to grow, will thus be made to yield the most luxuriant crops of corn, as well as grafs.

Our author, after giving some idea of the benefits that result from this practice, proceeds to give directions for conducting the operations of watering, and then answers some objections that may be made to it. These directions are plain and satisfactory; but as they are also concise, they do not admit of abridgement; we, therefore, refer the reader to the pamphlet itself for the information he may here want, only observing, in general, that the improvement consists in spreading a thin sheet of running water over the surface of the ground chiefly during the Winter months, and managing this with adroitness.

We think it proper, however, to observe, that it appears to us that there is a greater waste of water than is necessary in the practice of the Gloucester farmers. A much greater degree of œconomy prevails in this respect, in the district we have seen, than there.—The water, according to Mr. Wright's account, is spread in a thicker sheet than in many places can be obtained, and when it once gets into the furrow, is then allowed, as it should seem, to run off without farther use; but it may be drawn again and again from these furrows to the higher parts of the ridge, and successively spread over that, where the declivity admits of it, we have thus seen the water in some cases drawn back, and spread over the field again, perhaps a hundred times, till the whole was exhausted, and scarce a drop ran to waste. We mention these particulars, that those who have not so much water as seems to be required by Mr. Wright's directions, may not be entirely discouraged: a stream that only runs in occasionally after violent rains, may be made to do some good; and the smallest living rill may, in every case, do considerable service.

The pamphlet before us is written in a modest intelligent manner, and does honour to its author. — The public are much obliged to him for this patriotic exertion, for which, we think, no apology was necessary. As there are many peculiarities, however, in the application of this manure that do not seem to be understood in Gloucestershire, we are in hopes that this publication will excite some persons, in other districts where watering ground prevails, to make public the peculiarities of their practice, which cannot fail to prove highly beneficial to the public.

ART. LXI. *The Farmer convinced; or the Reviewers of the Monthly Review anatomized; their Ignorance exposed; and their vague, futile, and fallacious Assertions refuted, &c.* By Benjamin Bramble, an old experienced Farmer. 8vo. Pr. 1s. 6d. Newbery. 1788.

It seldom happens that even the most elegant writer can write in an agreeable manner when he takes up the pen in a

passion; but when passion, rusticity, and ignorance are united, the productions of such a pen become insufferably disgusting. Such is the work before us; coarse jokes that would disgrace St. Giles's are mistaken for arguments of puissant force, and every page abounds with grammatical blunders, and vulgar expressions, scarcely intelligible. Mr. Winter, a gentleman who published some time ago, a treatise entitled a compendious system of husbandry, has been very ill advised, we think, in countenancing such a weak and ill judged defence of his performance as this is. We have often seen that a zealous but injudicious defender has done much more prejudice to a writer than the severest enemies could have effected; and we should suspect the present case may afford an additional proof of this kind. It is an unpleasant part of our task to take notice of such performances.

ART. LXII. *A Letter addressed to Dr. Priestley, Mess. Cavendish, Lavoisier and Kirwan, endeavouring to prove that their newly adopted Opinions of inflammable and dephlogisticated Airs, forming Water, and the Acids being compounded of the different Kinds of Air, are fallacious.* By Robert Harrington, M. D. 8vo. 136 p. Pr. 3s. Faulder. 1789.

AGREEABLY to our avowed intention to extend our accounts of publications according to their respective degrees of importance, and in particular, to dwell as shortly as possible on the unpleasing task of condemnation, we shall endeavour to give a short sketch of the manner in which this work is executed, and hope that sketch will be sufficient to excuse us in the eye of the public from following the author through all his particular sections, or making any regular analysis of his work.

It appears, from the present publication, that Dr. Harrington has long directed his attention to chemical and medical subjects, and has laboured much to form theories respecting them. He has collected the facts from the celebrated authors mentioned in his title page, and from others mentioned in his work; besides which, he has himself made many experiments. These, indeed, are the first steps which the most accurate investigator of natural phenomena must necessarily take. But our author is so extremely inaccurate in his quotations, and his deductions are so defective in every principle of sound logic; at the same time that he expresses himself in so loose and general a way when he describes his own experiments; that while we find continual reason to blame him with regard to the experiments we are acquainted with, we are very little inclined to depend on those which he offers as his own. Great part of the system he offers, unconnected and irregular as it is, depends for proof on a reference to his former publications, where

where we understand he has more amply displayed his theories. The present letter is therefore insufficient to make us properly acquainted with them, and the regular progress of our plan does not require us to go back, especially as we have no reason from the present book to apprehend that our search would be rewarded by the acquisition of valuable knowledge. The language of this work is so very defective both in composition, style, and arrangement of ideas, that we should have supposed it the first performance of a man who had no pretension to letters, if the information it conveys in those respects did not affirm the contrary.

Chemistry is in its infancy. By far the greatest part of the facts which promise to afford a good theory, are of very modern discovery, and few of the ancient facts can be depended on, except such as are daily verified in the arts, or have been repeated by our contemporaries. A prodigious mass of phenomena surrounds us, and engages our attention; but the first principles and leading effects to which the rest are to be referred, have not yet been satisfactorily developed. Our greatest men, whose fertility of imagination in devising experiments, accuracy in relating, and perspicuity of reasoning upon them, have entitled them to our highest admiration,—these men are still bewildered in the immense field, of which, yet much remains unexplored. If among the various systems of these great men, we see ingenious reasoning end in doubtful conclusions, and controversies often managed by words where deeds ought to decide;—if no small part of the life of philosophers be employed merely in keeping pace with them, to acquire a knowledge of what they do, and what they say; surely we may be excused in overlooking the theories of a person, who appears to possess no one requisite for performing the arduous task he has undertaken. Q

ART. LXXIII. *Remarks on the favourite Ballet of Cupid and Psyche; with some Account of the Pantomime of the Ancients, and other Observations.* Small Oct. 63 p. 1s. 6d. Stockdale.

THIS little book is written with elegance and learning. The author is enthusiastically fond of dancing, and passes very high encomiums on M. Noverre, Le Picq, Vestris, Madame Simonet, and others. It is said of M. Vestris, that 'he seems like a real divinity, to touch the ground by choice only, not by necessity; the grace and lightness of his motions conveying the idea that the air, if he pleased to tread it, were quite sufficient to support him:' and of Miss Hilligberg, 'in the character of Psyche, that embodied air seems a description almost too gross to express the delicacy of her form.'

The history of the fable from Apuleius and Fulgentius is well told, and the interpretation of it is ingenious. Those who

are not so enraptured with the *personal* excellencies of operadancers as our author, will, notwithstanding, be pleased with the following remarks on his favourite art.

‘ The art of dancing consists properly of two parts, distinct entirely from each other: of which, one may be termed *gymnastic*, the other *mimetic* or imitative. The former of these is certainly, as to its origin, no more than a consequence of that propensity which all animals have to exercise their bodies, as health itself requires, by quick and active motions; refined in man, and made more perfect by a taste for regular cadence, and a love of sportive elegance: all which propensities the natural and irresistible effect of music most powerfully excites. The other part of the art consists of pure imitation, and ranks of course with some of the best efforts of music and of poetry. This imitation is carried on by means of regulated gestures, which either by their mechanical effect dispose the mind to certain impressions, or actually represent the events, passions, and situations therein described.

‘ Among us the idea of Dance, till lately, has only been annexed to the regulated motions of the feet; and consequently the praise of lightness, elegance, and activity, has been supposed to sum up all its perfections. In a word, to recur to the notions above stated, the *gymnastic* part of the art has been admired and cultivated, while the *mimetic* has remained almost unnoticed.

‘ Like other imitations, that of pantomime or dance may be divided into three species: the tragic, the comic, and the farcical. Of these the latter has indeed, in the farces called pantomimes, been cultivated with some little success as to the mimetic part; but, on the contrary, with the utmost negligence as to the elegant and regulated motions of the art. There is indeed throughout a musical accompaniment, but of all the personages, Harlequin alone is usually attentive to the cadence of the music. But whilst the lowest of these species has thus imperfectly been tried, the two higher, except in the specimens exhibited on the Opera stage, have been almost unknown.

‘ The ancients, who in their estimation of the Dance considered chiefly its mimetic powers, regarded it with very different eyes. Being in its origin united with music, solemn or festive, in the service of religion, it acquired thereby a dignity which in modern times it never has possessed. The most sacred mysteries of heathenism were thus accompanied. Apollo, in a passage of Pindar, is called the *Dancer*: and there is a Greek line extant which represents even Jupiter himself in the very act of dancing. Even at Rome, where the Dance was on the whole much less respected, the priests of Mars, to whom the care of the sacred *ancilia* was committed, were, from their customary and solemn dances, denominated *Salii*. Of the imitative Dance both Plato and Xenophon, in the person of their master Socrates, speak very favourably; and Aristotle expressly ranks it with the Art of Poetry. Plutarch, in the last Book of Symposiac Questions, considered it as worthy of distinct discussion; and Lucian, an author certainly not deficient in genius or sagacity, has left us an express eulogium, in which he scruples not to prefer the *orchestic* to the speaking dramas. “The Greeks,” says Athenæus, “had brought their dance to such perfection, in the art of imitating the passions, that the most eminent Sculptors thought their time not ill employed in studying and designing the attitudes of the public dancers. And to this study, he adds, they owed, undoubtedly, some of the most transcendent beauties of their works.”

M U S I C.

ART. LXIV. *Number the second of the Ladies' Musical Magazine, or Monthly Polite Repository of Vocal Music.* By the principal Composers in Europe, chiefly from original words by eminent poetical Writers. Price 1s. 6d. Harrison and Co.

THIS number of the Ladies' Musical Magazine opens with the *Rosy Morning*, written by Mr. Harrison, and composed by Mr. Carter; a ballad, in which a pleasing simplicity of melody forms the chief feature; and while it attracts the ear, conveys the sense and character of the poetry. This song is followed by *Fair Sophia*, written by the Honourable Horace Walpole, and composed by Dr. Miller: in which the Doctor has given an admissible specimen of good vocal composition; the air with some degree of novelty is agreeable, regular, and characteristic. To *Fair Sophia* succeeds *William*, written by Mr. Harrison, and composed by Dr. Arnold; in which a style perfectly pathetic, and expressive of the words, is sustained throughout, and lends them the aid of music pleasingly fancied, and judiciously constructed. From this we pass to the *Caution*, written by John Gifford, Esq; and composed by Mr. Webbe; in which, though we discover no very striking traits of merit, propriety is evidently the musician's aim; and if we cannot greatly praise, neither can we absolutely censure. Were we to point out any particular objection, it would be the misapplication of the change of the mood, as repeated at the line, *Lest virtue be chac'd from her favourite seat*: the idea was perfectly in place, and fraught with meaning, as given in the first instance, at *Why the dark gloom of thought on thy brow is display'd*, but is by no means happy in its assimilation to that part of the poetry to which we have alluded.

ART. LXV. *Maria's Evening Service to the Virgin, as sung by Miss Mahon.* Set to Music by Thomas Billington. Price 2s.

MR. BILLINGTON, in order to mark the occasion embraced by the poet in this song, and to pre-engage the interest of the hearer, prefixes the circumstance in the words of the charming author, which are—

'He was going on, when Maria, who had made a short pause, put the pipe to her mouth, and began the air again:—they were the same notes, yet were ten times sweeter. It is the evening service to the Virgin, said the young man; but who has taught her to play it, or how she came by her pipe, no one knows: we think that heaven has assisted her in both; for ever since she has been unsettled in her mind, it seems her only consolation—she has never once had the pipe out of her hand, but plays that service upon it almost night and day.'

In this little production, which is printed in score, no particular marks of *fancy* are found; yet some judgment appears in the composer's attention to the sentiment; and the
sense

sense of the author is conveyed in a melody tolerably smooth, flowing and plaintive.

ART. LXVI. *The Inscription, Songs, and Ode to Charity, taken from Miss Moore's Pastoral Drama, entitled a Search after Happiness.* Set to Music at the Request of Messrs. David and Wray of Old Ford, for the Use of their Scholars. By Daniel Bearden, Organist of St. Dunstan, Stepney, and St. Mary, Stratford, Bow. Price 3s. Longman and Broderip.

THIS little production, which contains fourteen pages of airs, duets, and recitatives, exhibits a respectable number of subscribers, and is in some degree worthy their patronage. Many things, which in the experienced master would demand censure, we are here tempted to pass by, convinced that Mr. Bearden is a very young composer, and induced to think by some passages that future efforts will compensate the defects of the present. The prelude, or air with which the performance opens, contains ideas which, were they better blended, or formed into a more easy and natural modulation, would be more pleasing. To this air succeeds a duett, the melody of which is smooth, while the two parts unite with good effect. The following air, *O, happiness, celestial fair!* is in general worthy of praise: the thoughts are natural, and not unconnected; yet one passage we cannot but object to as forced, affected and destitute of meaning; the part we allude to, is the music given to, *On what sweet spot thou lov'st to dwell*, where the successive half-notes hurt both the ear and understanding. With the following little air, *Sweet solitude thou placid queen*, we are much pleased; it is simple, agreeable, and characteristic; as also is the succeeding air, *Hail artless simplicity, beautiful maid*. Of the melody given to, *While beauty and pleasure are now in their prime*, we cannot speak so favourably: nor are we pleased with the recitative, *O charity, divinely wise*: but the succeeding duett, *In choral songs to sing his praise*, we approve; with the exception, that the words *parent* and *ancient* are falsely accented. The recitative, *O, thou enthron'd in realms above*, is tolerable; but the air it introduces is so much below that description as to be almost beneath criticism; we would recommend to Mr. Bearden the policy not to publish any future attempt in a *minor key*, till study and experience have further acquainted him with that labyrinth of the musical art. The recitative, *Tho' my prophetic spirit knew*, is bad in its modulation; but the short melody, by which it is succeeded, is good music, and very pleasing; a character which the following air and concluding duett will not justify; neither of them possessing either tune, measure, or well-constructed basses.

ART.

ART. LXVII. *Six Sonatas for the Piano-Forte, or Harpsichord*, composed by Valentine Nicolai. Op. 11th. Price 10s. 6d. Longman and Broderip.

This publication, expressly composed for performers in general, though by no means of sufficient merit to add to the professional reputation of the author in this department of the art, is yet, in a considerable degree, respectable: the styles of the different pieces are varied so progressively and judiciously, that several classes of pupils may find exercises adapted to their respective abilities; while the young practitioner may proceed through the work with gradual and certain improvement. The first piece, easy, and perfectly simple in its construction, is in *c major*, and consists of two movements; the first in *common time, allegro*, and the second a *rondo* in $\frac{3}{4}$ *allegretto*, the subject of which is familiar and pleasing. The second sonata is in *D major*, opens in $\frac{3}{4}$ *allegro*, and after a movement of a bold and spirited effect, proceeds to a *rondo* $\frac{6}{8}$ *allegretto*, the theme and digressions of which we much admire. The third piece, in *F major*, commences with a tolerable movement in *common time, allegro moderato*, in which the chief objection is the extreme length: the succeeding *rondo* is agreeable, though not striking, and concludes the piece with a good effect. The fourth sonata, which is in *c major*, and opens in *common time, allegro con moto*, possesses some novel, and well-connected ideas, both in the first and concluding movement; but with the *rondo* we are particularly pleased. The fifth piece, in *G major*, commences with a movement *allegro moderato, common time*, that for its air and spirit demands much commendation; but with the *rondo* we are not equally pleased: it wants both fancy and simplicity. The sixth and concluding sonata, in *B flat major*, opens with a movement in *common time, allegro moderato*, that begins and proceeds with a boldness and spirit that speaks the powers of the author, as a harpsichord composer; and in the midst of considerable execution preserves a clearness and perspicuity that not always accompany busy movements: the *rondo* we much admire: it is happy in its subject, and natural in its digressions. On the whole, we find in this work much more to praise than to blame: and have to congratulate Mr. Nicolai, that it is our duty to recommend it to the attention of all practitioners on the piano-forte and harpsichord, as a source both of pleasure and improvement.

ART. LXVIII. *The Harmony of the Muses; being a Collection of Poetical and Musical Essays*, written and composed by the Rev. Richard Eastcott, of Exeter. Cahusac. Pr. 10s. 6d.

To this work, which exhibits a list of above an hundred and fifty subscribers, we find prefixed an address from the author to his noble, and other respectable friends and patrons, in which he expresses his

his sense of their very liberal support, and consciousness of his defect of claim to the distinguished attention with which he has been honoured; and in the same page acknowledges that the words of three of the songs in this collection are the productions of other pens. To so much modesty we must allow much praise; and to the merits of the publication we can allow the same: *faults* we observe, and shall point out; but to Mr. Eastcott's credit, shall have it in our power to turn the balance of criticism in his favour by the greater number and magnitude of opposing *beauties*.

The first piece in this publication is a *trio*, relieved by three *solos*, in two of which we were sorry to find the same modulation: had the latter *solo* introduced the *sixth*, *minor*, or *third*, *minor*, of the original key, instead of the *fifth* *major*, to the advantage of greater *variety*, would have been added a pleasing transition to the subject of the *trio*. The second composition is a characteristic and engaging air, in which the notes of the bird celebrated by the poetry, are happily imitated. The succeeding song we approve, as smooth and pleasing in its melody, but with the exception of the frequent want of simplicity, particularly in the latter half of the first bar, where the music of the word *artless* is not only scarce vocal, but conveys an opposite idea: nor can we pass a licence taken in the third bar, derogatory to harmony and all its rules; nor bear with patience the awkward turn of the semiquavers in the latter bar: yet is the general construction of this song agreeable and affecting; and, the above objections removed, it would even merit the appellation of *excellent*. Of the fourth air we cannot speak in terms of praise; insipidity is the chief ingredient of its style; and if it exposes no particular errors, neither does it exhibit any thing that we can notice as a beauty. The fifth composition comprises a song, succeeded by a duet; in the former of which we find objections similar to those described in our observations on the *third* article, which, otherwise, would claim our eulogium: the duet is simple, easy, and natural. The following song is conceived in a style pleasingly plaintive; and, the sudden and unnatural distance in the last bar excepted, meets our approbation and praise. From this air we pass to a *trio* relieved by *solos*, in which we find some fancy, spirit, and propriety of character; but faults obtrude themselves too forcibly, to pass unnoticed: The first symphony is out of measure; the ear is disappointed with the sudden return from the *fifth* to the original *key* at the line, *Mirth shall crown our daily labour*; and in the fourth bar of the first air a *misnomer* occurs between the bass and treble. Of the eighth composition, which consists of two airs, we cannot speak in terms above mediocrity; but the succeeding song, *Dear Chloe, attend, and give ear to my lay*, demands our praise in an eminent degree: the

the style is perfectly concordant with, and illustrative of the sense of the words, and forms a pleasing and sensible ballad. The following *trio* we think heavy, and by no means replete with expression : but the song, *Lone bird, whose sweet and simple lay*, is happily set ; a praise which we are far from having it in our power to allow the last composition, in which *great effect* is obviously laboured for, though very little is produced. However, considering this work in the aggregate, though it possesses faults which it is our duty to remark, yet we must observe that they are rather the blemishes of inexperience, than of the defect of genius ; and that they are counterbalanced by excellencies, which, together with the general style of the poetry, justify our prefacing that Mr. Eastcott, if he proceeds, will be found an *improving* author and composer.

ART. LXIX. *The Highland Reel, a musical Romance ; as it is performed at the Theatre-Royal, Covent-Garden.* Selected and composed by William Shield. The Words by J. O'Keefe, Esq. Price 10s. 6d. Longman and Broderip.

IN our past remarks on operatical compositions, we have disapproved the growing practice of substituting old music for new ; and we have the same objection to the work before us. Every third page presents a tune that our ancestors have sung or danced to.

The first movement of the overture to this piece is Mr. Shield's ; and by its boldness and spirit does him much credit : the remainder of the greater part is selected ; in which we find *Rosline Castle*, *Cornriggs are bonny*, a tune from the *Beggar's Opera*, &c. &c.

The lamb and the heifer are taking their rest, sung by Mr. Blanchard and Miss Fontenelle ; *Such pure delight my bosom knows*, by Miss Reynolds ; *The bleak wind whistles o'er the main*, by the same ; *At dawn I rose with jocund glee*, by Mr. Johnstone ; and *Old England great in arts and arms*, by Mr. Bannister, are original songs, and of considerable merit ; amongst which, were we to particularize any, it would be the second and the last : the one for its natural ease and simplicity, and the other for its fire and national energy.

ART. LXX. *Number the Second of the Gentleman's Musical Magazine, or Monthly Convivial Companion ; containing Anacreontics, Cantatas, Catches, Glees, Hunting Songs, Sea Songs, &c. &c.* Peculiarly calculated for Gentlemen, by the principal Performers in Europe, chiefly from original Words. By eminent poetical Writers. Price 1s. 6d. Harrison and Co.

IN this number of the Gentleman's Musical Magazine, we find some ingenious and pleasing compositions. The first song (*The wooing days*, written by Mr. Smirke, and composed

by Mr. Hooke) possesses a novelty and cast of air that strongly characterizes the music, and assimilates with the subject of the words. The succeeding song, '*Hark away!*' written by Anthony Pasquin, esq. and composed by Dr. Arnold, is animated, and tinctured with the spirit of the chase: in the passage given to the repetition of the words, '*Hark away!*' we cannot but remark a similarity to an idea in '*Tally Ho!*' which we notice as a hint that it seems to us ever worthy the composer's attention to avoid past thoughts, rather than to insinuate that abilities like Dr. Arnold's should be reduced to the necessity of plagiarism. In the third, '*Good Liquor,*' written by Mr. Harrison, and composed by Mr. Carter, we cannot trace any predominant merit; the melody is neither conspicuous for spirit nor originality. The last song, or '*The Lover's Farewell,*' written by William Fitzwilliam, Esq. and composed by Dr. Hayes, possesses some pleasing ideas, but wants variety; and is in one part of the melody out of measure; the passage we allude to, is that given to the line '*The lover takes a long farewell,*' in which the fourth, fifth, sixth, and seventh syllables, are precipitated into a *time* just the half of what they should have been allowed; or, in other words, are expressed by four *quavers* instead of as many *crotchets*: whether this is an oversight of the doctor's, or that he was aware of the inequality without feeling its awkwardness, we cannot say; but certainly it is an impropriety offensive to every correct ear.

ART. LXXI. *Three Sonatas for the Piano Forte or Harpsichord; with an Accompaniment for a German Flute or Violin.* Composed, and dedicated (by Permission) to the Right Hon. Lady Viscountess Galloway, by J. B. Adams. Price 6s. Longman and Broderip.

WE are sorry, that after an attentive perusal of these sonatas, we can only find two movements that demand our approbation, or that speak ingenuity in their author. The former part of the first piece is elaborate without effect, and dull without science: but the *aria con variazione*, or latter movement, which is extended to five variations, is engaging in its subject, and pursued with much fancy. The *second* sonata opens in a style of similar description to the commencement of the *first*; but the minuet, *grazioso*, which forms the second movement, is conceived with taste, and executed with judgment. The third piece, we must say, does not please us in either of its movements: they are not fortunate in their subjects, or managed in their general construction with sufficient address.

LITERARY INTELLIGENCE.

HISTORY OF ACADEMIES.

ART. I. ROYAL ACADEMY OF SCIENCES AND BELLES LETTRES
AT BERLIN.

Berlin, Aug. 21. The names of the following gentlemen were announced as being elected foreign members: M. Camper, the naturalist; M. Herschel; M. Georgi, of the Imperial Academy of Petersburg; M. Schwab, professor of philosophy at Stutgard; M. Muller, of Schwelm.

The prize for the question, *How far does the imitation of foreign literature, ancient or modern, tend to unfold or improve the national taste?* was adjudged to a paper, the author of which was found to be the above-named M. Schwab. The *accessit* was given to one, the motto of which was, *Imitatione optimorum similia inveniendi facultas paratur*: 'An imitation of the best models produces readiness of invention.'

After reading a dissertation on the *Plan of a good history*, count de Hertzberg recited, according to custom, the memorable events which occurred during the second year of the reign of Frederic-William II. (the preceding year.)

Sept. 27. M. de Vollner read a short memoir, relative to the *scarcity of oak-bark for the use of tanners*, and proposed a prize of 100 ducats (22l. 10s.) for the discovery of any mineral, or other substance, that would serve as a substitute for it. M. Achard, after presenting a series of meteorological observations, read a Memoir, containing *Observations on terrestrial electricity*; and another on a *substance, which being white when taken out of the earth, assumes, on exposure to the air, a beautiful blue colour*. Abbe Denina read an Essay on the *services rendered the sciences by the house of Hohenzollern, and on the general progress of literature in Germany*: Professor Bode one on the *late astronomical discoveries*; and Counsellor Erman on the *influence of mistakes in language and literature on the mythology of the ancients*.

ART. II. IMPERIAL AND ROYAL ACADEMY OF SCIENCES AND
BELLES LETTRES AT BRUSSELS.

Nov. 15. The prize of the natural history class was obtained by M. Wanters, physician at Wetteren near Ghent. The question was: *What indigenous vegetables will yield oil that may be used instead of that of olives? How is such oil to be prepared and preserved? And at what rate might it be afforded, supposing the substance from which it is drawn to be at a given price?* The *accessit* was adjudged to J. B. Vanden Sande, apothecary and chemist at Brussels.

The historical subject for 1790 is: *To point out Caesar's marches through the Netherlands*. The modern names of places mentioned are expected to be given, as well as the ancient: and, where there is no corresponding modern name, the situation to be accurately ascertained.

The physical: *What plants are there growing spontaneously in the Austrian Netherlands, which have not been mentioned by any ancient or modern botanical writer of those provinces, or of the neighbouring countries?* They are to be described according to the Linnæan system.

The

The prize for each is a gold medal, of the weight of 25 ducats (12 l. 10 s.) The papers, written in Latin, French, or Flemish, to be sent, post free, to M. l'Abbé Mann, perpetual secretary, before the 16th of June, 1790. In all quotations of authors the pages are to be mentioned, and the editions made use of,

ART. III. ACADEMY OF PADUA.

Many papers on the following commercial question deserved praise, but none fully answering the importance of the subject, it is again proposed. 1. *Would a full, absolute, unlimited freedom of importation, exportation, and trade of every kind, in all the products of art or nature, be of general advantage to every state? Or, on comparing all the consequences of such freedom, would its inconveniencies be greater than its advantages?* 2. *Supposing it not to be indiscriminately beneficial to all governments, what general principles ought to be followed in the regulations and restrictions to be imposed, with respect to the natural and political characters and conditions of different states?*

The prize being doubled, is of 120 sequins (54 l.) The papers, written in French or Italian, to be sent to M. l'abbé Cesarotti, or M. le comte abbé Franzoja, before the expiration of the year 1790.

ART. IV. ACADEMY OF SCIENCES, ARTS, &c. AT CHALONS-SUR-MARNE.

Aug. 25. The only prize awarded was obtained by M. Vouillemont, counsellor at Arsonval, near Bar sur-Aube. The subject, *the means of increasing the cultivation of flax and hemp in Champagne, and fixing their preparation in the province to the greatest advantage of its inhabitants.*

Two prizes, of 600 livres (25 l.) each, the subjects *the trade of the province of Champagne, and that of the town of Châlons in particular,* are again proposed for 1789. The new question for the same year is: *What are the most usual causes of the emigration of the inhabitants of the country to great towns; and what are the best methods of preventing it?* That for 1790: *How may the waste lands of Champagne be cultivated to most advantage, employing trees, shrubs, or vegetables, adapted to the different soils?*

The papers are to be sent, before the 1st of May in each year, post-free, to M. Sabbathier. They may be written in French or Latin.

ART. V. PHILOSOPHICAL SOCIETY OF ZEALAND, AT FLUSHING.

Oct. 29. M. A. Bonn, professor of anatomy and surgery in the *Athenæum Illustre* (academical school) at Amsterdam, obtained the gold medal, for his answer to the question: *How may the labours of the literary societies in the United Provinces be best made to combine for promoting the advancement of arts and sciences?* as did M. A. Van Solingen, M. D. at Middleburg, for a paper on rendering the study of mathematics, physics and drawing, more general. On the question respecting the diseases of the Negroes in the Dutch West-India colonies, but one paper was sent, which being deemed unsatisfactory, it is again proposed for the 1st of January 1790, with the two following questions: 1. *What was the topography of Zealand, with respect to its rivers and seas, from the time of its discovery to the beginning of the government of the counts? What alterations happened in it from that period to the*

the end of the fourteenth century? Has it remained the same, or has it undergone any remarkable changes? If it have, what are they, and what influence have they had on the domestic and political state of the country?

2. What is the reason that the small-pox sometimes unexpectedly breaks out and rages with violence in different times and places, whilst other places, even in the neighbourhood, are at the same period entirely free from it? Does this depend on a particular constitution of the atmosphere, peculiar circumstances of the towns or villages, diet, or other causes? and can any prophylactics be pointed out? The society request, that the arguments may be supported as much as possible by facts.

The gold medal, with 40 ducats (18 l.) are offered for the statutes of Zealand, in the Dutch language, with short explanatory notes, against the 1st of January 1791. All answers are to be sent in the usual manner to M. A. Dryfhout, A. L. M. P. and T. D. and minister at Middleburg, or to M. H. Van Royen, rector of the Latin school at Flushing, secretaries to the society.

ART. VI. BATAVIAN SOCIETY OF EXPERIMENTAL PHILOSOPHY AT ROTTERDAM.

M. L. Bicker, M. D. director and first secretary, having resigned, M. G. G. ten Haaf, M. D. of Rotterdam, is appointed to succeed him: in future, therefore, all communications are to be forwarded to the latter gentleman. M. V. D. C. Eickma, M. D. of the same place, is chosen director and second secretary, vice M. P. van Swieten, deceased.

ART. VII. PHILOSOPHICAL SOCIETY OF HAARLEM.

The 25th Vol. of the Memoirs of this society (for 23d and 24th, see our Review, Vol. I. p. 585.) is published in 8vo. 498 p. 1788. It contains four dissertations. The first, by J. Veirac, M. D. and member of several societies, treats of the Causes and Symptoms of the Dropsy of the Breast, with the means of preventing, and of curing or alleviating it. The second, by Abbé P. Fress (since dead), is on the Theory of the Satellites of Jupiter: it is in Latin, with a Dutch translation. The third, by J. van Breda, M. D. member of several societies, is on the Electricity of the Atmosphere, principally with a view to improve the natural history of the atmosphere of the United Provinces. To each of these the gold medal was adjudged. The fourth, written in French, by J. A. de Luc, reader to the queen of Great-Britain, obtained the silver medal. The subject of it is, an examination of the opinion adopted by many philosophers, of a gradation, or chain of beings, in the universe; and how far we can be assured that such a gradation actually exists. Such acuteness of reasoning, and so much justness of thought, runs through the whole of this performance, that we cannot help regretting the society's giving it a place in their works merely as a dissertation on the subject, and not as an answer to the question proposed. The result of M. de Luc's observations is: That there is a First Cause of all things; that the universe, which is his work, is composed of distinct beings, of which some are *ends*, and others *means*; that with respect to these beings there is no insensible gradation, or continued, uninterrupted chain; but that, on the contrary, there are *sensible distances* and *marked distinctions* between the different species of beings.

In the preface to this volume, the society intimates, that the question concerning *the present state of medicine, and surgery, among the eastern nations, particularly the Chinese*, remains to be answered against the 1st of Nov. 1789: *those on the efficacy of poppy as a prophylactic and remedy in the dry flux occasioned by infection; and on the history of the atmosphere in the United Provinces*; against the 1st of Nov. 1790: and that none of the answers sent to the question, *on the education of youth in Batavia*, being satisfactory, it is again proposed for Nov. 1792, with the following: *What is the best and shortest method of introducing the Dutch language amongst the inhabitants of the Dutch East-India colonies, as a means of civilizing them, and improving them in useful knowledge and arts?*

T H E O L O G Y.

ART. VIII. Venice. *Bibliotheca Græco-Latina Veterum Patrum, &c.* Bibliotheca of the Ancient Fathers and Ecclesiastical Writers. By And. Gallandi. 14 vols. 1788.

A collection of three hundred writers, one hundred and eighty of whom are not in the Bibliothecas of Paris or Lyons. Besides a general preface, there is a preliminary discourse at the beginning of each volume; and some Syriac and Armenian fragments are given, in order to evince the fidelity of the translation.

Novelle Letterarie di Firenze.

ART. IX. Padua. *La Verità della Chiesa, &c.* The Truth of the Roman Catholic Church demonstrated, explained and defended. By Fr. Ant. Valsecchi, Primarius Professor of Theology in the University of Padua. 4to. 1788.

This work is extremely well adapted to the present age, in which all the old objections ever made have been revived. From this circumstance, and the celebrity of its author, it merits attention, though the subject is far from new.

Novelle Letterarie di Firenze.

M E D I C I N E.

ART. X. Paris. The temperature of the month of August was very variable: the middle of the day, in general, pretty hot; the mornings and evenings cool and moist. Storms of wind and rain occurred occasionally. Hence pituitous complaints were increased, and bilious ones kept up. Few were exempt from the former, arising from interrupted perspiration; but these, as rheums, defluxions, *curbatures* (a sense of lassitude attended with pain) and diarrhœas, were easily removed by promoting perspiration. The bilious fevers required repeated bleedings, and a long continued use of diluents, as they were slow in their progress.

During this month a fever was prevalent, in which the patients were, for the most part, seized with a rigor of pretty long continuance, followed by a very great heat. It resembled an ephamera; but at its remission the skin remained dry, the pulse quick and contracted. The urine continued foul and fetid, the skin dry and burning, the pulse small and contracted, till after the height of the disease: the tongue was covered with a yellowish fur, and the patients had a disgust to aliment, particularly to soup. From the fifth to the seventh

day a great dejection appeared; the patients could with difficulty move or recollect themselves; they answered with difficulty, and apparently seeking their answers; their ideas were incoherent, yet without delirium; restless at night, and sleeping little; on drinking, they complained of an acute pain in the stomach. One or two bleedings always removed this pain, and facilitated the use of drinks. In some the tongue became black and scorched, in others a copious diarrhœa took place. The disease did not terminate, in general, till the fifteenth or twentieth day. It was not fatal, except in some parts of the city, where, after the first and second remission, blood was drawn largely. In these cases a difficulty of breathing, with swelling of the face, came on, and the patients died delirious from the ninth to the eleventh day.

Erysipelatous complaints were common in adults, and the small-pox and measles in children. These were mild, but the whooping-cough was obstinate. Intermitting fevers were prevalent: they appeared to be in general bilious, and frequently changed their type, but were easily cured. Rheumatic complaints were numerous, chiefly inflammatory. Premature gout occurred, and some violent. A few dysenteries made their appearance, all of which were bilious.

ART. XI. Gottingen. *Abhandlung ueber die Venerische Krankheit, &c.* A Treatise on the Venereal Disease. By Christ. Girtanner, Doctor of Physic and Surgery. Vol. 1. Large 8vo. 459 p. besides the dedication to Dr. Cullen, preface, &c. 1788.

This volume contains, in five books, a complete treatise on the venereal disease: in a second Dr. G. purposes to give a review of all the works that have been published on the subject. On the value of many new methods of cure proposed, experience alone can decide: but conjectures and opinions the doctor gives only as such, and solicits the strictest examination of them; preferring contradiction to unconvinced acquiescence.

The first book gives the history of the venereal disease. In opposition to M. Hensler (see our Rev. Vol. 1. p. 237.) Dr. G. 'clearly demonstrates,' that this disease originated in America, and made its first appearance in Europe on the 4th of March, 1493. He inclines to suppose it occasioned by the biting of certain venomous animals, employed by the American women to excite the passions of men. The venereal virus is an animal poison, the essential property of which is to corrupt and thicken the lymph.

The second book treats on local affection. The author lays down as a fundamental principle, that this disease never affects the general system without preceding local affection. Whilst the poison is local it acts with violence; by mixing with the fluids, it seems to be rendered milder. Hence local affections are acute; those of the system, chronic. The discharge in gonorrhœa consists of lymph merely: it ought, therefore, to be called leucorrhœa. The experiments made by Swediaur on himself incontrovertibly prove, that any cause, irritating the urethra to a sufficient degree, will produce a true gonorrhœa. (For a curious case of gonorrhœa produced by gout, see our Rev. Vol. 1. p. 506.) In the gonorrhœa internal remedies may not only be omitted with safety, but they are even dangerous and prejudicial. An easy, speedy, and sound cure, is to be obtained by injections
I 2 alone

alone. For this purpose, Dr. G. recommends the solution of the *calx cum kali puro*. Lime-water also, prepared with the water cold, he thinks useful; and latterly preparations of lead, and of opium. He is astonished to find, that there are still some of the first surgeons in London who give mercury in gonorrhœa, even so as to produce salivation. In obstinate detention of the urine, he has sometimes seen bathing the feet in cold water of such efficacy, that the instant the patients feet were immersed in it, the urine began to flow. For chancres, Dr. G. has found no remedy so speedy as the *calx cum kali puro*, applied on lint six or eight times a day. In glandular swellings, he has found frictions with a volatile ointment succeed so well, that he no longer uses the mercurial. Buboes of the groins, when come to suppuration, he leaves to nature to open.

The fourth book treats of the disease when become a general affection of the system. The hectic fever, which not unfrequently terminates the life of the patient, the author attributes to a long continued irritation on some part of the body, not to the virus circulating in the system. A concealed lues, or without evident signs, he considers as the invention of the credulous Baglivi, (see our Rev. Vol. II. p. 364) being convinced that the virus cannot remain long hidden in the body, without disclosing its presence by some pathognomonic symptom, which usually makes its appearance within six or eight weeks after the poison is received into the system. On mercury, he observes, that it does not act as a specific, for it does not always cure: far from attenuating the blood, the blood, during its use, is more thick. The *hydrargyrum muriatus* he does not approve of. On Ward's drop, and Nicole's nostrum, he bestows a particular chapter. He recommends three and twenty different plants, as of use in the lues venerea, and particularly, from his own experience, the *dulcamara*, *mezerion*, and *astragalus exscapus*, LIN. To prove the latter a powerful remedy, he gives ten cases. It is diuretic, and diaphoretic. To the description of this plant, a plate of it is added. *L'Esprit des Journaux.*

C H E M I S T R Y.

ART. XII. *Lettre de M. Tingry, &c.* A Letter from M. Tingry, on the formation of Æther. *Journal de Physique.*

The author here relates his method of separating without loss, and with ease, the *Oleum dulce*, and sulphureous acid from the vitriolic æther.

M. Pelletier's method of employing manganese and close vessels, M. Tingry allows is excellent for the formation of æther, used in the arts, but for that employed in medicine, he prefers the aerated fixed alkalies, because they have the property of diminishing the quantity of *oleum dulce* volatilized in the distillation of æther, a quality not possessed by manganese.

In the distillation of this æther, as soon as the volatile sulphureous acid appears, he adds the fluor volatile alkali; dissolved in a little water, white vapours immediately fill the empty spaces of the vessels. The point of saturation is judged of by the diminution of the white vapours, which furnishes a criterion, by which the superabundance of it is prevented. The effervescence occasioned by the aerated fixed alkali, which dissipates part of the æther, is thus avoided.

M. T. purifies the æther from saline matter, and spirit of wine, by an addition of water before rectification. The water containing also some æther, as well as salt and spirit of wine, is found useful for different purposes.

Æther thus saturated by the fluor alkali, and in the rectification of which, only $\frac{2}{3}$ are drawn off, is necessarily deprived of all sulphureous acid, and contains less *oleum dulce* than that made in the ordinary way. Æther thus prepared, is very fragrant, is more volatile than the common most highly rectified æther, in which aerated alkali is used, and it is in greater proportion, because there is none lost, which happens in the effervescence with aerated alkali.

In preparing this æther, M. T. saturates twelve or thirteen pounds of it with the volatile caustic alkali, and draws off only six pounds; as appears during the operation, by means of the mark on the receiver, denoting the quantity distilled over. A fresh receiver is then applied, having added the liquor containing the saline matter, water, and spirit of wine above mentioned, and two pounds and a half of fragrant æther are obtained, which are more oily than that first distilled. This æther, of the second distillation, may be used after rectification for dissolving elastic-resin, &c. The residuum becomes then cloudy, and yellow oily drops appear on its surface. This mixed with aromatic spirit, composes the real Hoffman's anodyne drops.

ART. XIII. *Method of discovering the Oxides, or Calces of Zinc and Manganese, in Iron Mines, by means of the Acetous Acid.* By M. Porcell. Extracted from a Memoir presented to the Royal Society of Biscay. *Journal de Physique.*

This society furnished the analysis of Wolfram some years ago, by which, it was shewn to contain tungsten.

In order to ascertain not only the kind of substances, but the quantity, and state in which they exist in iron ores, M. Porcell availed himself of the humid analysis prescribed by Bergman and Kirwan.

The iron ore of Somorosto, near Biscay, was the subject of the analysis. He employed the well known method of Bergman, to separate the calx of iron from that of manganese, namely, dissolving a certain quantity of the ore in nitrous acid, then evaporating entirely the solution to dryness, and lastly calcining the residuum. Nitrous acid is to be added to this residuum, by which the manganese, but not the iron, is dissolved. A white precipitation is occasioned on adding the aerated alkali to this solution of manganese.

The ore itself contained iron, as appeared from the solution in nitrous acid, (especially when made by the assistance of heat, and the addition of sugar) affording Prussian blue, on pouring into it Prussianated lime. M. P. found that each addition of nitrous acid, by which he dephlogisticated the ore, not only calcined the iron, and rendered it insoluble; but that it also rendered the manganese insoluble, so that in vain he attempted to separate the iron from the other metal by the nitrous acid. It is usual to add sugar to dissolve the manganese, but in this case, the sugar would furnish the iron with phlogistic matter as well as the manganese, and render both soluble.

Bergman asserted that distilled vinegar dissolved black calx of manganese, and not that of iron; but M. P. did not succeed in dissolving the black calx of manganese by this acid; and iron not highly dephlogisticated,

gified, was soluble in the distilled vinegar. Bergman also separated the calx of iron from that of zinc in the same manner that he separated iron from manganese, but the same objection occurs in both cases, viz. that the acid of nitre not only dissolves the zinc, but a portion also of iron. Zinc, however, much calcined, is still soluble in acids.

The method of separating zinc from iron by solution in the marine acid, and precipitation by a plate of zinc, is objectionable, inasmuch as when the iron precipitates, it forms an incrustation upon the surface of the zinc, so that it is difficult, or impossible to determine the portion of zinc dissolved, and consequently of the zinc contained in the ore.

Bergman also proposes to determine the quantity of metal in such ores, by heating them with the vitriolic acid; then precipitating and redissolving by the volatile caustic alkali. The part which is not acted upon by the vitriolic acid, is the quartz, that which escapes the vol. alkali, is calx of iron with pure clay dissolved in the vitriolic acid, and which iron may be separated by the Prussianated potash. M. P. objects to this method, that the volatile alkali dissolves a portion of iron as well as of zinc and black calx of manganese. The aluminous earth also recently precipitated, is soluble in the volatile alkali.

Mr. Kirwan's method of separating iron from zinc, is, by dissolving the ore in the marine acid, precipitating the metal by the Prussian alkali, and heating the calx with the dephlogisticated nitrous acid, which will not unite with the iron, but will with the zinc. Then the calx must be again digested in the nitrous acid, with the addition of sugar, or what is better, with the acetous acid, in order to separate any manganese therein contained. In the next place, the remaining calx of iron may be dissolved in the marine acid, and precipitated by the mineral alkali, or, lastly, it may be calcined and weighed.

This method, says M. P. is liable to the same objections as that of Bergman.

Our author attempted, by a new method, to separate the calces of manganese, iron, and zinc from each other, viz. by the acetous acid, founded upon the principle that the acetated iron is decomposed more readily by fire than the acetated zinc. He found that the acetous acid did not dissolve the black calx of manganese, and red calx of iron in the cold, and even in a boiling heat, very little of these calces are dissolved. Hence, after calcining highly the ore, it was concluded, that the calces of iron and manganese might be separated from the zinc. By way of illustrating this mode of analysis, the author supposes it is wished to examine an ore composed of the aerial acid, flint, sulphur, lime, aluminous earth, calx of iron, zinc, and manganese. The ore must first be pulverised on porphyry: to 100 grains of it, must be added 200 grains of the muriatic acid. The heat applied, must be less than the degree of ebullition of the acid, and the whole aerial acid of the ore will be disengaged. A small quantity of common marine acid, and of dephlogisticated marine acid, (if the ore be much dephlogisticated) will be separated. The quantity of aerial acid is ascertained by the weight of lime separated from lime water; for a quintal of aerated lime, contains 34 grains of the aerial acid. The quantity of dephlogisticated marine acid is ascertained by receiving

ing it over water. When the effervescence is finished, the mixture is boiled, and the whole is dissolved, excepting the flint and sulphur; the quantity of these two substances will be determined by washing them well in water, evaporating to dryness in the sun, or in the air. They must then be weighed. Suppose the quantity be 10 grains, and after exposure to heat sufficient to burn or volatilise the sulphur, six grains remain, we conclude there are four grains of sulphur, and six grains of flint. According to our hypothesis, the acid will dissolve the three metallic calces, and the aluminous earth; on adding the volatile alkali, these calces and aluminous earth will be precipitated, but not the lime, the quantity of which may be determined by weighing the precipitate. To this precipitate, 100 grains of acetous acid must be added, and evaporated with the precautions necessary; and then, by washing the residuum with distilled water, the acetated zinc, manganese, and aluminous earth will be found dissolved; but the iron will remain uncombined. These evaporations must be repeated till the distilled water dissolves no more of the acetous compounds. By the Prussianated lime, we determine whether any acetated iron is washed off.

By collecting the products of all these evaporations, we are certain of having separated the calces of manganese and zinc, and the aluminous earth, from the calx of iron. To know the quantity of each of these substances, they must be calcined some hours in a moderate fire; we then pour on them 100 grains of the acetous acid, and digest them 24 hours: then filter the liquor, and repeat this operation three or four times; collect the solutions produced by these evaporations, and precipitate them by lime-water, or calcine and evaporate in a degree of heat, which will decompose the acetous compounds. There will be a white residuum from zinc and alum only, but with manganese, there will be a brown precipitate; then we must repeat the former operation on the residuum, and adding the quantity of manganese obtained by the former operations, to those of the latter, the quantity of manganese in the ore will be found. The quantity of zinc and aluminous earth will be ascertained by weighing the mixture of them: dissolve this in the marine acid, and precipitate the zinc by the Prussian alkali; filter the supernatant liquor, and precipitate the aluminous earth by lime. The weight of the precipitate dried, gives the quantity of clay, and the deficiency of the whole weight is the quantity of the calx of zinc.

ART. XIV. *Abstract of a Memoir by Professor Winterl, on the Decomposition of the thick Black Petroleum, or Rock Oil from Hungary.*

One ounce of this oil distilled with two ounces of water, afforded aqueous vapours, and a white opaque oil; 2dly. in another receiver, a yellow volatile transparent oil; 3dly. into a fresh receiver, an oil of the consistence of butter, and colour of amber. The residuum in the retort, was a spongy coal-like substance.

On exposure to the air, the first of these oils became black, thick, and had the odour of the rock oil; the second oil underwent the same change; the third distilled oil, was not altered.

Some of the first oil which had not been exposed to the air, being distilled, left no residuum; but after being exposed to the air, it

yielded the same products as the native black oil above-mentioned. The change which essential oils undergo, by exposure to the open air, is referred to the absorption of dephlogisticated air; hence their change to the state of resin. The balsams, as they flow from trees, are quite liquid, but grow thick by exposure to the air. Oil of turpentine, after exposure to the air, on distillation, deposits resin, which deposition does not happen if the oil be not previously exposed to the air. Oil of turpentine, and Dippel's oil, confined in vessels of air, absorb many times their bulk of it; the former grows resinous, and the latter black. The coaly residuum left, after the distillation of the rock oil, was incinerated; it afforded a common cinder, of which a very small part only was soluble in water.

The concentrated vitriolic acid, in a heat of digestion, acted considerably upon the residuum of the first-mentioned distillation, and formed a honey-like mixture; which, in a very great degree of cold, partially crystallized. The vitriolic acid operated in precisely the same manner on the sedative salt.

A solution of sal-soda being added to the residuum of the mixture of the vitriolic acid, and the coaly matter, there was an effervescence and solution of the greatest part of that matter; the insoluble part appeared to be siliceous earth. This solution being filtered, and evaporated, it afforded crystals of real borax.

From these experiments, it is concluded, that the petroleum, or rock oil, is composed of three substances, namely,

1. A transparent butyraceous oil,
2. The sedative salt.
3. Phlogistic matter, which unites the sedative acid to the oil.

The air is to be considered as an accidental extraneous body.

The author next endeavoured to prove decisively, the presence of borax in these experiments. He poured the nitrous solution of mercury upon a solution of borax, which afforded a precipitation of aerated mercurial calx, in consequence of the superabundant alkali in the borax. Having separated this calx by filtration, a fresh quantity of the nitre of mercury was added, and this produced a yellow precipitate, of which but a small quantity sublimed in a heat of fusion: the greatest part remained an orange coloured residuum. This orange coloured matter, and fixed state of the mercury, the author considers as a decisive proof of the presence of Borax.

The author repeated the first-mentioned distillation of the rock oil in double quantity, and instead of water, with a weak solution of sal-soda. The result was nearly the same as before; a scum formed from the beginning to the end of the operation. The residuum, in the retort, was lixiviated with boiling water, and it afforded crystals. These crystals were applied to the nitre of mercury in the same manner as the borax just mentioned, and the result was precisely the same as with borax. Hence, says the author, *I had no doubt that the acid of borax was a constituent part of the rock oil.*

Our readers will recollect the discovery we related in our last volume, of the existence of the acid of borax in the 26 sided crystals found in gypsum, at Lunenburg, so that it now appears probable we shall have accounts of the presence of that acid in substances where-in it had not been suspected.

ART. XV. *A Letter from Dr. Priestley to M. De la Metherie. Published in the Journal de Physique, for December, 1788.*

The great discoverer in the pneumatic branch of chemistry, acquaints M. De la M. that, on making the experiment of heating in inflammable air the mercurius calcinatus per se, obtained from M. Berthollet, in which there was no suspicion of its containing, or affording the phlogisticated air, he had produced the aerial acid, which he likewise obtained on heating minium in inflammable air. The production of the aerial acid, in these cases, is similar to its formation on heating iron in dephlogisticated air. In the one case, the inflammable air unites with the dephlogisticated air of the calces, and in the other, the inflammable air of the iron combines with the dephlogisticated air, to which this metal is exposed; the same constituents combining in both instances, the same compound must necessarily result—aerial acid.

Dr. P. says he was in an error when he imagined the nitrous to be the only acid contained in water, formed by the action of inflammable, on dephlogisticated air, there being also the aerial acid. Dr. P. has shewn, probably since writing this letter, (to which there is no date) that marine acid is formed in these experiments, as well as the nitrous and aerial. It remains, however, to explain how the aerial, nitrous, and marine acids are composed.

With regard to the water produced, our readers will recollect, that Dr. Priestley accounts for it by the decomposition of the air, into the constitution of which $\frac{1}{8}$ enter when it is in the driest state, and in its ordinary condition, it is $\frac{1}{2}$ of its weight. Mr. Cavendish's theory was, that the water was composed by the union of the inflammable and dephlogisticated air; the establishment of which doctrine must now determine the fate of the antiphlogistic system. If Dr. Priestley's principle of the production of water in processes called phlogistic, be admitted as true, the foundation of the antiphlogistic system will be subverted.

ART. XVI. *Account of some Experiments relative to the Composition, and Decomposition of Water.* By M. Le Fèvre de Guineau. Read before the Academy, Nov. 10, 1788. *Journal de Physique.*

When inflammable air is decomposed by combustion, with dephlogisticated air, in close vessels, a quantity of water is produced nearly equal to the weight of these two aeriform substances. Hence it has been concluded, that water was composed of inflammable air, or its base (l'hydrogène) with dephlogisticated air, or its base (l'oxigène). This discovery, says M. G. 'was made in 1784, at the same time, by Mr. Cavendish, in England, by M. Lavoisier, at Paris, by M. Mongez, at Mézières.' M. G. might have observed that this was such a coincidence as is without a parallel in literary history. And we think it just that we remind our readers of the attempt already made by some of the foreign chemists, to pluck a laurel from our illustrious countryman, and adorn the brow of a French academician. It matters not, that Dr. Priestley has, in the opinion of many chemists, subsequently given a more satisfactory explanation of the phenomenon of the production of water, than that of Mr. Cavendish, by referring it to the precipitation from air, during the union of the acidifying principle

principle with phlogiston. The just censure of this illiberal conduct has been already bestowed by the writer of the judicious notes to the English Version of Bergman's Treatise on Elective Attractions, and it has had the effect of procuring an acknowledgment, that Mr. Cavendish made the experiment and observation of the production of water, at least, as early as Mr. Lavoisier and Mongéz.

To M. Lavoisier, was also given the honour of discovering the mode of decomposing water, by passing it through a red hot canon, in which experiment, the increase of weight of the canon, and the weight of the inflammable air separated, are nearly equal to the loss of weight of the water. This conclusion, however, has not been admitted to be justifiable, except by a few chemists.

M. G. observes, that M. Lavoisier discovered nitrous acid in the water produced by the explosion of inflammable and dephlogisticated air, having saturated potash with it, and thereby compound nitre, which he accounted for by saying the *azote*, (phlogisticated air) united with the *oxigene*, (dephlogisticated air) and formed nitrous acid. But Mr. Lavoisier employed the dephlogisticated air obtained from red precipitate, which rendered his experiment liable to the objection of the nitrous acid arising from the mercurial calx, therefore, M. G. repeated the experiment with dephlogisticated air from manganese, which contains less phlogisticated air than other calces; and to free it from the aerial acid, which it might contain from the calcarious earth in this ore, the dephlogisticated air was exposed to lime-water, and to know if aerial acid was contained in it, the test of tincture of turnsole was employed; yet, says he, the dephlogisticated air may contain the aerial acid, and not be detected by either of these reagents.

The inflammable air (gas hydrogène) was prepared by diluting the vitriolic acid in five times its weight of water, and dissolving therein turnings of hammered iron, steel filings, as containing coaly matter, are unfit for this purpose.

The apparatus for this experiment will be published in the Memoirs of the Academy. During the twelve days the experiment continued, he weighed 25,000 cubic inches of each of the airs in a globe, containing 935 cubic inches. The airs were weighed twice a day, and the height of the barometer, and degree of the thermometer, were at the same time observed. Afterwards, in the course of the experiment, the thermometer and barometer were observed from eighteen to twenty times a day, in order to ascertain the difference between the density of the airs during combustion, and their density at the time they were weighed.

The volume of oxygenous gas, (dephlogisticated air) which was burnt, reduced to the pressure of 28 inches of quicksilver, and at the temperature of 10° of Reaumur's thermometer, was 35085.1 cubic inches, and its weight was 254 drachms, and 10.5 grains.

The volume of hydrogenous gas, (inflammable air) reduced to the same pressure, viz. 28 inches of quicksilver, and of the temperature of 10°, was 74,967.4 cubic inches, and its weight was 66 drachms, 4.3 grains.

The sum of these two airs was 320 drachms, 14.8 grains.

The

The oxygenous gas contained about $\frac{1}{8}$ its weight of the carbonic acid (aerial acid) and also some azotic gas (phlogisticated air.) No doubt, the hydrogenous gas also contained this last air. During decomposition, the oxygenous, and hydrogenous gas, deposited their carbonic acid, and azotic gas, which were withdrawn from the vessels at nine different times, and weighed 39 drachms, 23 grains. Hence the real quantity of combustible airs was 280 drachms, 63,8 grains, or two pounds, three ounces, 63,8 grains. The water resulting from the combustion, was withdrawn from the vessels, and weighed before the academy of sciences, and other chemists. Its weight amounted to two pounds three ounces, 33 grains. Hence the weight of the gas decomposed, exceeded only by 30,8 grains the weight of the water produced.

This experiment had been also previously made by the author, and the difference in the result was 103 grains, which he accounts for.

In the next place the

Analysis of Water, produced by Combustion.

It had an acid taste; changed turnsole red; rendered lime-water turbid—the solutions of silver and barytes occasioned no precipitation. Hence it contained the aerial acid, but no marine or vitriolic acid.

On the 14th of July, M. M. Lavoisier, Le Roy, Mongez, Berthollet, Bayen, and Pelletier, returned to the college to continue the analysis. The water was transparent; there was no precipitation; its specific gravity was to distilled water as 10010,25 to 10000. Twenty-five grains of aerated potash were dissolved with effervescence, and saturated the acid in 11 ounces, 3 drachms, 54 grains of water. This solution afforded 26,5 grains of crystallized nitre, and consequently, according to Bergman, $8\frac{3}{4}$ grains of nitrous acid; and therefore there were $27\frac{1}{2}$ grains of nitrous acid, or it was $\frac{1}{750}$ of the quantity of the whole liquid.

In the next place is given the

Analysis of the aeriform incombustible Residuum.

This was in quantity $\frac{1}{8}$ of the airs, and in volume $\frac{1}{16}$. It appeared to consist of $\frac{1}{8}$ aerial acid, and the rest was phlogisticated or azotic gas, with about $\frac{1}{12}$ of the oxygenous gas; yet the oxygenous gas had been well washed with milk of lime, so that $\frac{1}{8}$ or $\frac{1}{40}$ of this gas may be the aerial acid, although it be not sensible to any test. This aerial acid the author considers to be *introduced* by the oxygenous gas, and not, as Dr. Priestley would say, *formed*. As a proof of the truth of this conclusion he observes, that sometimes no aerial acid was found in the residuum, whether the airs had been washed or not.

In the above experiment the volume of air was reduced by combustion from 110,000 to 54 cubic inches, but the weight of airs only exceeded the weight of the liquids 31 grains.

Lastly, the conclusion is drawn, which may be considered as an answer to Dr. Priestley's late inference, by which he attempts to establish the existence of phlogiston, and that water has not been decomposed: although his name is not mentioned, nor a reference made to his papers communicated last year to the royal society.

'Hence,' says M. G. 'the experiments being made in close vessels, or, as during combustion, oxygenous and hydrogenous gas only
are

are contained within them, we shall be obliged to conclude, that the water is formed from the whole mass of the principles of the two gases. If it be said these principles are water, it will be easy to prove that such an assertion is contrary to the established maxims in chemistry. It will suffice to recollect, that the oxygenous gas reduces a metal to a calx, and that the hydrogenous gas reduces the calx to a metal. For instance, copper is oxygenated by its union with the oxygenous gas. If this oxygen were water, the calx of copper would consist of copper and water. But the calx is reduced to a metallic form by the hydrogen, which expels the oxygen. Now if the base of the hydrogen be water, the phenomenon of the reduction of copper by the hydrogenous gas, would be as surprising, as if the vitriolic acid expelled the acid of vitriolated tartar, to combine with its alkali: it is, then, beyond a doubt, that the oxygen and hydrogen are not water; and it is equally certain that these principles, by union, form water.

To this reasoning it may be answered, that if the premises were fairly stated, and true, the conclusion would be incontrovertibly just; but to our apprehension the data will not be granted, and then M. G.'s arguments will fall to the ground. For in the first place it is not maintained, that inflammable air and dephlogisticated air (the gas hydrogen and oxygen) are mere water; it is said that the former may consist of phlogiston and a large proportion of water, and the latter of the acidifying principle and a large proportion, at least $\frac{2}{3}$ water; therefore, when copper is calcined or oxygenated by the dephlogisticated air, the water and acidifying principle, *i. e.* dephlogisticated air, may combine with the basis of the metal, and separate its phlogiston, and thus form the calx of copper; and when the inflammable air reduces the calx to its metalline form, the phlogiston of the inflammable air unites to the basis of the metal, and detaches the dephlogisticated air. It may probably be said this reasoning is not satisfactory, for that we consider the basis of the metal to have a stronger affinity for the dephlogisticated air, than for the phlogiston, to account for calcination; and to account for the reduction, we suppose the phlogiston of the inflammable air, and of other bodies, to attract the basis of the metal stronger than the dephlogisticated air attracts it. But precisely the same objection occurs to the principles of the antiphlogistians; for they suppose when a metal is calcined by water, that the metal having a greater affinity for the dephlogisticated air than this has for inflammable air, the water is decomposed, the dephlogisticated air unites to the metal and forms a calx, and the inflammable air is detached; and when a calx is reduced by inflammable air, it is said the metal attracts the dephlogisticated air with less force than the inflammable air attracts dephlogisticated air, consequently the calx is decomposed, or the metal is reduced. But this apparent inconsistency on both sides is removed by the consideration, that the force of affinity between the same bodies is increased or diminished by various circumstances, especially by heat.

We have only further to observe, that the explanation which the antiphlogistians offer of the formation of the nitrous acid, (which M. G. says is $\frac{1}{3}$ of the whole airs employed) is, that it is composed of the *azote*, (phlogisticated air) and the dephlogisticated air, (oxygen) according to Mr. Cavendish's theory; and that both these airs are ways present in this experiment.

It is true Mr. Cavendish accounted for the nitrous acid from the action of these two airs on each other, but not in the manner here supposed, for he considered the phlogisticated air to be composed of the nitrous acid and phlogiston, and that the dephlogisticated air united with its phlogiston, and formed water while this acid was precipitated.

Our author continues, 'however, justly the above inferences may be drawn, they will not convey that degree of conviction which chemistry can afford, unless it can be shewn that water is resolvable into the same substances of which it is said to be composed.' Therefore, he relates his experiment

On the Decomposition of Water.

To decompose water, a substance must be applied which has a stronger affinity for the hydrogen or oxygen, than they have for each other. Metals and inflammable bodies have a tendency to unite with the oxygen; and iron is reckoned to exceed other metals in its attraction for the oxygen.

If a plate of iron considerably heated be applied to a quantity of the oxygen, the metal increases in weight as much as the oxygen is diminished; it loses its metallic splendour and ductility.

If a plate of iron, red-hot, be plunged into water, it loses its metallic splendour and ductility, it increases in weight, and hydrogenous gas is disengaged. The changes are the same as in air.

A gun barrel was filled with iron wire flattened, and it was weighed to within half a grain. Then this gun barrel was coated with two coverings of iron wire, to prevent any communication between the inside and the external air. To the end was applied a proper apparatus to condense and collect the water, which otherwise would escape in vapour without decomposition; and also a proper apparatus to collect the hydrogenous gas. The barrel was then heated red-hot, and, having expelled the common air, the water was introduced drop by drop.

In the beginning of the operation, the hydrogenous gas was disengaged rapidly, and in two hours but a few drops were in the bottle destined to receive the undecomposed water; but less gas escaping, more water flowed into the bottle. In five hours the gas ceased to be disengaged, and then all the water introduced was converted into vapour, and condensed into water.

The water introduced into the barrel was	3 xv. 3 ij. gr. xi.
Water which escaped decomposition and was collected	3 xi. 3 vj. gr. iij. $\frac{5}{8}$

Hence the loss of water was	3 iij. 3 iv. vii $\frac{5}{8}$
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The hydrogenous gas collected, weighed 3 iv. gr. xxiv $\frac{5}{8}$

Gun barrel increased in weight 3 ij. 3 vij. gr. xvii.

The whole weight of hydrogenous gas 3 iij. 3 iij. gr. xli. $\frac{25}{8}$

This result differs from the weight of water which had disappeared $38\frac{1}{4}$ gr. The loss of weight of water will be found in the hydrogenous gas, and increased weight of the iron.

The iron wire was brittle; had lost its metallic appearance; was cracked; was white, grey, and scarcely attracted by the magnet. From this and other experiments M. G. concludes, that the inflammable

mable air is not expelled from the iron by the water, but that the water is decomposed.

The proportion of the oxygène to the hydrogène, in the experiment for the decomposition of water, was in 100 parts.

Oxygène 84,2636, or $84\frac{1}{2}$

Hydrogène 15,734, or $15\frac{1}{2}$

In the experiment of combustion, 100 parts of water contained

Oxygène 84,8, or $84\frac{1}{2}$

Hydrogène 15,2, or $15\frac{1}{2}$

In another experiment of combustion the proportion was

Oxygène 84,9594, or 85

Hydrogène 15,0406, or 15.

These results accord with those of M. Lavoisier, and will afford an additional proof, says our author, if any were required, of the truth of his theory of the composition of water.

NATURAL PHILOSOPHY.

ART. XVII. Padua. *Biblioteca Fisica d'Europa*, &c. The European Physical Journal. Vol. I. 152 p. 8vo. with a Plate. 1788.

This is intended as a repository of all the discoveries and improvements in natural philosophy, made in Europe. All valuable papers published on the subject will be given entire, if not too long: when they are, accounts of them only. A volume will be published every two months, with plates when necessary.

Novelle letterarie di Firenze.

ART. XVIII. Montpellier. *Recherches sur les Enfablements des Ports de Mer*, &c. Inquiries into the choking up Sea Ports with Sand, and the Means of preventing it, particularly on the Coast of Languedoc, containing a new Theory of Rivers, and the Course of the Waters of Rivers or Lakes discharging themselves in the Mediterranean, or certain Parts of the Ocean. By M. Mercadier, Engineer, &c. 164 p. 4to. with several Plates. 1788. (See our Review, Vol. I. p. 594.)

This work obtained a prize from the Royal Society of Montpellier, on a question proposed in 1784, and repeated in 1786. It relates principally to the port of Cette, which was the chief object of the Society. M. M. thinks the cause of the evil to be the sea taking up sand when agitated by tempestuous weather, and depositing it when coming into contact with a more quiescent water. The remedy he proposes is, to narrow the mouths of rivers, and thus give their current sufficient force to repel the sand to such a distance as will prevent its injurious effects.

M. de la Lande. Journal des Sçavans.

BOTANY.

ART. XIX. London. We are happy to inform our readers, that the Flora Scotica is about to emerge from the darksome cell of a London warehouse, in which it has been for some time imprisoned. It was first published in 1778, and was printed at the expence of Mr. Pennant, the friend of its author, the Rev. Mr. John Lightfoot. The materials for this work were collected principally on a tour into Scotland and the Hebrides; in which Mr. L. accompanied the above-mentioned gentleman, who encouraged him to offer his labours to the public.

public. Envy had nearly crushed it on its first appearance; and this induced Mr. Pennant, confident that time must do justice to its merit, to put a stop to its sale. The violence of the opposition to it having now subsided, and its value being better appreciated, the remainder of the edition is to be brought forward. A short account of its author, who died in February last, will be prefixed to these copies. We shall say more of the work when it appears.

- POLITICAL OECONOMY.

ART. XX. Turin. *Memoria intorno alla, &c.* Essay on the Preservation of Grain, in Answer to a Question proposed by the Royal Academy of Turin. By the Marquis De Breze. 1788.

The question was, whether it were of advantage to dry grain, to be preserved, by means of a stove; and, if so, how it might be best performed.

The causes of the injuries to which grain is liable in keeping, says the marquis, are these: insects, germination, and putrefaction. To both the latter, warmth, air, and moisture are necessary. Of these, moisture is most easily removed, and no way so easily as by means of a stove. A pound of wheat, exposed to 70° of Reaumur's thermometer for five hours, lost an ounce and one grain, without any alteration in its appearance perceptible by a magnifying glass. The heat may be increased to 82° without injury: it has also the effect of destroying insects and their eggs; at least if it be carried beyond 60°. Wheat treated in this manner yields more flour: probably because the husk, being dry, parts with it more readily. The capsule, too, being hardened, it does not so readily imbibe the moisture of the atmosphere. (This seems contradicted by a fact. The marquis had before observed, that the pound of wheat abovementioned being exposed in a window, on a moist day, with a pound of wheat not dried, attracted more than four times as much humidity as the latter.)

With respect to the best method of performing this operation, the marquis, having made no experiments himself, only observes, that, at Geneva, in a storehouse containing eighty thousand sacks, two stoves are found to be sufficient for the purpose. In some parts of Germany, Italy, and France, the ovens, after the bread is drawn, answer the same purpose. It is to be observed, that the grain must not be put into bags, or heaped up, till it be perfectly cooled.

Giornale Enciclopedico di Vicenza.

ORIENTAL LITERATURE.

ART. XXI. Palermo. *D. D. Gab. Lanc. Castello principi Turris Mutri, Rel S. P. D. Olaus Gerhardus Tychsen.* Letter from O. G. Tychsen to the Prince of Torré Moufa. 2 p. 4to. 1788.

Abbé Vella is printing a considerable work in Sicily, consisting of a Latin and an Italian translation of letters, written in Arabic, by some of the Saracen emirs, when the Saracens were in possession of that island. Some doubts had been started in the *Journal des Sçavans*, on the language and style of these letters, and on some events related in them. In March last, a letter on the subject appeared at Malta, signed L. de Vaillant, but it consisted chiefly of invectives against Abbé V. This letter, by a friend of the abbé, is in answer to

it: but it gives no proofs of the authenticity of the work in question. In the first sheet, the Arabic text was printed with the Latin translation, in two columns: but in all that have appeared since, the former is omitted. This does not diminish the suspicion of imposture, which nothing but a proper examination of the originals can remove.

M. de Guignes. *Journal des Sçavans.*

HISTORY.

ART. XXII. *Copenhagen.* In the course of his literary travels through Italy and Greece, undertaken at the expence of his Danish majesty, the learned F. Munter, professor of divinity in the university of Copenhagen, has made a very interesting discovery at Rome, relative to the Templars, whose history, particularly that part of it which relates to the abolition of the order, and the circumstances which led to that fatal catastrophe, has been very inaccurately handled; especially by those, who, in endeavouring to trace the causes of events, supply the want of information by vague conjecture.

During the last century, and before the fate of the Templars became an object of inquiry, the rules of that order, as far as we were acquainted with them, were deemed to be too short and imperfect: it was even asserted, that the originals were lost, and that a superficial abridgement only remained. This is no longer problematic: M. M. has discovered, in the Corsinian library, a French manuscript of the 13th century, with the title of *La Règle de Temple*, which contains a great number of rules, not existing in any copy hitherto published. It comprises not only the monastic rules of the Templars, but their *civil, political, military, and ceremonial* laws: in short, their constitution complete. In it the rules and ceremonies observed on the admission of the knights, the election of the grand master, the duties of the several officers, and the rites and service of their office, are minutely detailed. M. M. intends to publish this valuable relick of antiquity, with such notes and comments as may tend to throw the clearest light on the constitution of the Templars. He purposes to draw a comparison between this order, that of Malta, and the Cistercians: adding, from the records which he has discovered in the Vatican, facts calculated to prove the innocence of the Templars, undeservedly persecuted by Clement V. and Philip le Bel.

ART. XXIII. *Erlangen.* *Geschichte der Kayserlichen Neunjabrigen Bundes vom Jahr, 1535 bis 1544, &c.* History of the Imperial Confederacy of nine Years, from 1535 to 1544, taken from original Papers. By M. Spiess, Principal Keeper of the Records of Brandenburg. 288 p. 4to. 1788.

ART. XXIV. *Bayruth.* *Versuch ueber die Aeltere Geschichte des Frankischen Kreises, &c.* Sketch of the ancient History of the Circle of Franconia, particularly of the Principality of Bayruth. By M. Henze, Secretary to the Archives of Brandenburg. Part I. 120 p. small 8vo. 1788.